

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., February 26, 1925

NEW SERIES
VOLUME XXVII, No 9



MR. AND MRS. J. E. LAMBDIN

They are B. Y. P. U. officials in Alabama, and their fame has gone abroad. They are on the program of the Sunday School and B. Y. P. U. State Convention Program at Tupelo March 17-19.

The Strand Class in Central Church, Memphis, is one of the biggest in the world, but what is better it is reporting conversions on Sundays.

By mistake the Record reported Brother H. B. Price as going to Magnolia, La. We should have said Hammond, La.

At Spantenburg, S. C., 145 were added to the churches in a revival conducted by Dr. M. E. Dodd of Shreveport.

After five years of service as Secretary of the American Baptist Publication Society Dr. Gilbert N. Brink has retired on a pension. He was for a while also with the Home Mission Society of Northern Baptists.

Dr. R. B. Gunter and the editor were providentially hindered from attending the great rally at Fort Worth last week, in celebration of Dr. Scarborough's ten years of presidency and the coming of the Seminary into the possession of the Southern Baptist Convention. We hope to have a full report, however, through their publicity man. We thank God for all the progress made by the Seminary and for the genuine and great contribution it has made to the Kingdom of God and the work of Southern Baptists.

The Jackson churches are this week in the midst of a great program of Sunday School Training. At the First Church Mr. E. C. Williams, Mr. J. B. Moseley from Louisiana, Miss Minnie Brown are busy with their classes. At the Second Church Miss Joy King, Rev. Bryan Simmons and Rev. S. G. Posey are leading. At Davis Memorial Messrs. Hunter and Spell are busy with the Sunday School leaders and at Griffith Memorial Mr. J. E. Sweany, Dr. M. O. Patterson and Miss Slaughter and Mrs. Tomlinson are directing the work. Jackson churches are very much alive and are never satisfied with anything less than the best.

It is said that General Feng, known as the Christian general in the Chinese Army, has withdrawn from the Methodist Church and organized an independent church in the army.

Last week the faces of the faculty of the Louisville Seminary appeared on our front page. By inadvertence the name of the Seminary was omitted, but it is supposed that everybody knows these men and what they stand for.

Dr. W. B. Riley resumes his work at First Church, Minneapolis, on March 1st after a long rest in California.

Exceedingly happy was the congregation at Union Church Sunday morning, and Pastor G. C. Hodge was joyful. They had reason to be. Only two or three years ago they began work in the school building and patiently worked and waited. They stuck together and they followed the pastor's leadership, till Sunday they moved over to their new church building. They are not numerous; neither are they millionaires, but they know how to work and to pray. The other congregations of the village came to rejoice with them. Dr. Grafton, who has been pastor of the Presbyterian church for over fifty years, was present and took part in the service. It was the editor's pleasure to be present and rejoice with them. They have a good Sunday School and an enthusiastic B. Y. P. U., for all are willing to work. The pastor's wife is a true helper in all the work. It was great to see them start off. Their joy was the greater because they have given and worked heroically. Literally day and night with their own hands they have labored and builded and the Lord has added his blessing. We do not know a church that has shown more genuine devotion to the work and to the truth of God. There are several whose names could be mentioned with genuine pride, but we should not know where to stop.

Tennessee Legislature has passed a law prohibiting the teaching of the evolution hypothesis in the state.

P. S. Rogers, well known in Mississippi, goes from the pastorate at Earle, Ark., to Clarendon in the same state.

Over a hundred were added to the Natchez Church as a result of the meeting conducted by the "Boy Evangelist Charles Taylor". Dr. Borum has a good account of it elsewhere in the paper.

Holly Bluff Church wishes to know if any church has church furniture it is taking out to give place to new furniture. If you have used church furniture to dispose of write F. B. Hart, Holly Bluff.

Pastor E. L. Davis has received a gracious welcome at Pontotoc and he is feeling much at home and happy. He reports an interesting time at the Bible Institute at Ecru where they are accustomed to a great program and an appreciative congregation.

Last week the faculty and students of Mississippi College subscribed \$18,000 toward the completion of the Gymnasium which the Alumni Association has undertaken. The building according to the pictures will make another beauty spot on the campus, occupying the most conspicuous place on the ground.

Religion ought to have the right of way with us now. Mississippi Baptists will have three big Conventions this spring. The W. M. U. Convention at West Point in April, the Sunday School and B. Y. P. U. Convention at Tupelo in March and the Laymen's Convention in Jackson in April will keep things moving. Programs of these meetings are now about ready.

Last week the editor was for three days with Pastor E. V. May and his people at Flora in a Bible Institute. Dr. B. H. Lovelace spent Monday and Tuesday with them delivering some doctrinal discourses which we heard echoing in the minds of the people after he was gone. Pastor Barnhill from Sumner preached every night on Christianity in Practice to large congregations who feasted on the word. A fine spiritual atmosphere pervaded the whole week's work and it is believed much good was done.

This telegram came too late for insertion last week: "Am just in receipt of advices from Washington City that Cramton Sterling Bill has been favorably reported out of committee. As you know bill provides for putting prohibition enforcement agents under civil service and for creation of single bureau to handle all enforcement matters. It is difficult to overestimate importance of bill. Only few days more of present session remain. On March fourth all legislation on calendar dies and will have to start anew. Filibuster against this bill seriously threatened by wet senators who do not want prohibition effectively enforced. Please urge every reader to wire senators from your state immediately urging them if necessary to invoke cloture rule and to secure prompt and favorable action on the bill.—A. J. Barton, Chairman, Commission of Social Service."

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BUILDING THE DENOMINATION

By M. T. Andrews

Text—I robbed other churches, taking wages of them to do you service.—II Corinthians 11:8.

My text merely announces a principle and a practice of our early Christianity. New Testament churches joined in the missionary endeavor to make the Gospel triumphant. They pooled their contributions to make the preaching of the Gospel free of cost to unbelievers.

A religious denomination is a brotherhood of churches of like faith and order banded together to do this thing. The task committed to churches is more than local, and to accomplish it, churches must co-operate. This brotherhood of co-operating churches is called a denomination of churches.

I shall not discuss the multiplicity of religious denominations in the world, except to say that it is a serious thing to maintain a separate denominational existence. There is but one denomination known in the New Testament. Whatever these churches were, they were all alike.

To justify its existence, a denomination must stand for some distinctive truth; some truth which others either pervert or do not teach at all. If a Baptist church does not differ from others in its doctrines, order and ordinances, then it is a cumberer of the ground and ought not to be. It is a serious thing to fly into the face of our Lord's prayer for the unity of His people and perpetuate a sect, unless we stand for essential and distinctive truth which otherwise might be lost to the world. Such essential truth the Baptists do stand for, and have through the ages since John stood beyond the Jordan.

Denominationalism is receiving many stripes from many quarters. It has in some instances borne conspicuously bitter fruit no doubt. But after the worst has been said, it is not wholly a bad thing. It is the abuses of the thing rather than the thing itself that is responsible.

If Martin Luther protesting the corruption of the Roman church gave rise to another denomination, his course is justified in that he protested against a worse crime. If John Wesley added another to the list of religious sects, remember that it was the only thing that would break the insolence and the tyranny of the Anglican bishops, and arrest the dry rot in their churches. When Baptists refused, as they have frequently, to fuse in schemes of federated folly that committed them to silence on great fundamental teachings of Scripture, they rendered the world and the cause of truth an incomparable service.

Every church should have a denominational consciousness. No church has a right to submerge itself in its own affairs and spend itself on itself grappling with its own problems. A church is a unit in a great fraternity of kindred organizations whose life is bound up with its own. There must be the consciousness that your church belongs to others and to the world.

It is nothing less than a calamity when any church falls out of sympathy with its sister churches and wraps itself up completely in its local tasks. It is a crime against God and humanity when a church insulates itself, so that the currents of blessing and life do not flow through it into other churches and out into the wide world.

It is sometimes said with a show of cleverness that Jesus Christ never founded a religious denomination. The statement is neither clever nor true; for it may be said with as much show of truth that He never gave any instructions that a New Testament be written. He made no provision that a single word He uttered be recorded. But He did assure the disciples that the Holy Spirit would lead them into the truth and show them His will, and the first fruits of the Spirit's leadership resulted in the production of the written Word and the co-operation of the churches in propagating it.

It is quite easy to be critical of denominationalism, and in some quarters it is quite popular. It sounds broad, but it is a case where thinness is mistaken for breadth. Now and then some

intellectual fop bobs up to delight us with criticisms, witticisms, and biting, brilliant denunciations of denominationalism, which, to him, means ecclesiasticism and everything else obnoxious to a free man. He is usually a man who can roundly denounce, but carries no banner around which people can rally. There is a bit of wisdom in the old Quaker Penn's words just here: "They have a right to censure, that have a heart to help."

It goes without saying that the preacher is the key man in building the denominational spirit in a church. Few greater misfortunes can come to a church than to have a man for pastor who is willing for his church to settle down to isolation and separation from the world. It is a scandal for any church to have a petty, stunted, self-opinionated snob for a pastor. The Gospel is the message of the capacious, lofty-souled, broad-minded, big-hearted Son of God, and it will shrivel on the lips of a little pesky man. The soul of the church he ministers to will be atrophied, and its sympathies will die.

It requires certain institutions and enterprises to build the denomination. No denomination can get along without some machinery—and let us differentiate always between denominational machinery, and a "denominational machine." There must be mission boards, education boards, boards of benevolence, schools, orphanages, hospitals; and then newspapers to exploit all these. They are essential to the life and progress of a denomination—yea, to the very life of the churches.

Both the church and the preacher therefore must give their heart and brain to help solve the problems and perform the tasks of these enterprises and institutions. From 1636, the time of the organization of the first Baptist church in America, to 1800, a period of 164 years, the Baptists gained less than 100,000 members. Up to this date there was not a mission board in this country. The first board to furnish the churches a means for co-operation was organized in the old Philadelphia Association in 1800, and since then with the increase in organization we have gained nearly 7,000,000 members.

Back in 1800 we had practically no schools and could have none under existing laws. We could train no leaders and win no prestige for ourselves among the powers that be. We were a despised people and a sect everywhere spoken against. Now we lead the country in educational facilities, and contribute more than an equal share to the moral leadership of the world. A denomination without schools is doomed to a blasted life.

Orphanages and hospitals are necessary to express the benevolent side of our Saviour's teaching and ministry. Dr. R. C. Buckner and the Orphanage he founded has done more to sweeten the life of our denomination in Texas and turn the hearts of the people to the Baptists than all the tearful sermons we have preached. That institution is the test and proof of pure and undiluted religion.

The work of our hospitals and the care-taking of our aged ministers constitute the very soul of a full Gospel, a Gospel that was intended to take care of the head, and the body, and the life, here and hereafter.

It is impossible to conceive of all this machinery being cared for without a means of exploitation—a newspaper. The dissemination of the right sort of information is the only hope for Baptists. To be an unintelligent, uninformed Baptist is next to a crime. There are many problems connected with our denominational paper, but that fact only gives accent to its importance. If a church in Texas really wants to build the Kingdom of God, the best investment she can make is to put the Baptist Standard in her budget and send it to every family in the church. All the springs of benevolence will feel the impulse of it.

Now, what sort of a denominational conscience has a preacher when he can accept the prestige that a great denomination gives and enjoy the emoluments of its offices, and then shirk the

drudge and responsibility of its work? I was born physically and spiritually in the lap of a highly honored denomination; her institutions have nursed me into strength and usefulness; my introduction in any convention as a representative Baptist minister would at once be my passport to respect and honor and opportunity. I doubt if in slandering my mother, I would be a greater sinner than in slandering my denomination.

In addition to my tithe, I spend one to two hundred dollars every year serving my denomination. I would not be the pastor of a church that would not permit me to do it. It is the church's debt as well as mine.

In a fit of impatience once, when some brethren had failed us in a denominational task, I said to my little wife, "When I die, the least said about me the better. Let the preacher who says the last word exalt my Saviour. But you may suggest to him to say over my body, 'Here lies a man who never allowed his denomination to build one single thing without his help, and who never left his brethren in the lurch when denominational loads were to be carried.' I may not hear it, but it might do others good. It is all I care for him to say."

My dear church, give yourselves horizon. Let your hearts grow large and sympathetic. Look beyond your own church. The world is your field, and you belong to the human race. Help your church to make her contribution to the building of a great virile denomination, a denomination baptized with the spirit of Christ and conquering the world for Him.—Baptist Standard.

BAPTIST BIBLE INSTITUTE

The Baptist Bible Institute has been having a rare treat during the past two weeks. Dr. Homer L. Grice of the Sunday School Board delivered half a dozen lectures on the Vacation Bible School. He aroused great interest in this new and important phase of the work of our Sunday School Board.

We had an encouraging attendance at our Mid-winter Conference for Preachers and Laymen. A number of preachers of experience and ability were in attendance, desiring to pursue important lines of study that would be helpful to them in their ministry. Special work has been done along four lines:

Interpretation of the Psalms by Dr. W. E. Denham; a study of the parables of Jesus by President DeMent; daily lectures on Evangelism and Church Problems by Dr. G. H. Crutcher and lectures on Sermonizing by Dr. J. T. Christian. The visiting brethren expressed their appreciation in the highest terms.

Miss Juliette Mather, representing the W. M. U. of the South, gave a most delightful and inspiring talk before our whole school yesterday morning.

Worthy of special notice are the five lectures delivered this week on the Layne Foundation by Dr. E. C. Dargan, Nashville, Tenn. His general theme was "High Lights in the History of American Preaching." The several topics were as follows:

Lecture one: Colonial Period 1607-1776, Jonathan Edwards; Lecture two: The Expansive Period 1776-1835, Charles G. Finney; Lecture three: The Classical Period 1835-1860, Richard Fuller; Lecture four: The New Era 1860-1880, Henry Ward Beecher; Lecture five: The Evening of the Nineteenth Century, 1880-1900, John A. Broadus.

Dr. Dargan was at his best in thought, manner and expression. In each lecture he described in a graphic way the period, giving historical events and currents of thought characteristic of the time. Then he enumerated and described several preachers who might be classed with the indispensable "lesser lights". Then he gave a most thrilling biographical sketch of the representative man of the period. The entire Institute family and many visitors thanked God for the coming of Dr. Dargan. He proved himself to be

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one of the "high lights" in the history of the preaching of our generation and in the coming years will be so described by faithful historians. Dr. Dargan brought great inspiration to all who enjoyed the privilege of listening to his addresses, characterized by sane thinking, vivid imagination and genuine oratory.

We have entered well upon our Third Quarter, but are glad to welcome students at any time.

Fraternally yours,

—B. H. DeMent, President.

SOMETHING TO THINK ABOUT

By N. T. Tull

As we approach another meeting of the Southern Baptist Convention we should think seriously of inaugurating some definite and permanent plan for the study and teaching of Stewardship and the Budget Plan. This important work has suffered a serious setback in the plans of many of the states this year. No greater mistake could possibly have been made than the discontinuance in most of the states of the Budget and Stewardship Directors who had begun such a splendid work.

I have consistently maintained that the imperative need in our denominational work is the training and enlistment of the churches in systematic and proportionate giving through the unified budget plan. I was therefore made to rejoice when the Convention at Kansas City, through the Campaign Commission, elected a Budget and Stewardship Director in the person of Dr. O. E. Bryan. Following his election most of the states employed a state man to work in co-operation with him. The result was that literature was created and distributed freely on Stewardship and the Budget Plan and a fine response was realized.

When the large committee appointed at Kansas City met in Nashville to prepare its recommendations for the 1925 Program, I urged that the leader of the 1925 Program should be none other than a "Budget-Stewardship Director" who should co-operate with similar men in each of the states in promoting the study, teaching and enlistment of all the forces of Southern Baptists along this line. If that idea had prevailed, the great man who gave himself to the leadership of the 1925 Program would have had a definite task.

When this effort failed, I then tried at the Atlanta Convention last year to get a resolution adopted requesting the Sunday School Board to create a "Department of Church Finance", under competent direction, to give permanency to this important work. The resolution was declared out of order at the moment because some unfinished matter was before the house. A little later a sympathizer down near the front tried to get a vote on the resolution but failed to get recognized.

I come now to renew my suggestion that the Sunday School Board be asked to create such a department. They have the facilities and financial ability to do the thing in a thorough and permanent way. They would put a strong man at the head of the department and he would soon have a competent man in every state to co-operate with him in carrying on the work just as thoroughly and systematically as is now true of the Sunday School and B. Y. P. U. work.

Southern Baptists have no other agency that can do this work effectively. For a long time it was thought that the Laymen's Executive Committee might do it, but their work is more distinctively missionary, and their appeal is to a restricted group and not to our whole constituency.

The Sunday School Board opened the way for instruction along this line in its report to the Convention last year, as shown on page 380 of the Convention Annual, when it said: "We have been asked to establish a Department of Church Finance, and await the Convention's action on this matter." I move that the Department be authorized without delay.

New Orleans, La.

STEWARDSHIP OF LIFE

By D. W. McLeod

Gen. 12:12

The doctrine of Stewardship has a wide range of application. It also finds illustration in numerous instances in the Old and New Testaments. One of the most noted examples in history was Abraham. Note the emphasis placed upon this doctrine in the call that came to him in Ur of the Chaldees. He was called, and blessed of Jehovah, that he might become a blessing to the world.

Let us consider the call: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee." The call to salvation is also a call to a changed manner of life. It is a call to the beginning of a new life of fellowship and communion with the living God.

God does not reveal Himself as the dispenser of spiritual blessings, as the giver of eternal life, to the impenitent, self-satisfied soul. It is when the awakened soul abhors sin and revolts at it, that He reveals Himself in Christ, as Savior; and that He calls us out from our former life and associations, and separates us unto Himself, making us new creatures in Christ.

This effectual call of the Spirit to salvation and the Christian life, is a personal matter. God calls the individual as such. Like the wireless message it is for those only, whose hearts are in the proper attitude to receive it. Only the broken and contrite heart can receive the message of grace, and respond to it.

We cannot even guess all the processes by which Abraham's soul was prepared for this special revelation and call from God; or the number of years spent in anxious waiting and spiritual striving against the powers of the darkness of this world, before the light of the "Lord of glory" broke in on his soul. We only know that, when the call came, the response was prompt. And we may well believe that it came to him as release comes to the captive eagle, long imprisoned, and pining for the clear sky and pure atmosphere of the mountain peaks, for which he was created.

Next, let us look at the promise: "Get thee out * * * and I will bless thee". The promised blessing is conditional upon our personal obedience to God's command.

As the call to salvation is to individuals, so the blessing promised is for individuals. It is a personal blessing bestowed upon every true believer in Christ. It applies to our churches as organized bodies, only as they are composed of true believers in our Lord Jesus Christ, who have consciously obeyed Him.

Abraham laid hold of the promises of God by faith. He appropriated the blessing by complying with the divine requirement. Thus it is, and has ever been with man—God's call comes to our awakened souls, with the sure promise, based upon our acceptance of the terms of salvation. And as faith takes Him at His word and steps out on His promises, He is ever faithful and just in their fulfillment. The blessings promised, contained two elements. The one related to time. God promised Abraham a countless natural posterity, an earthly inheritance for his descendants, and a great name among men. This promise has been fulfilled.

But the chief element of the blessing is the spiritual. His spiritual children are to be more numerous than his natural. He is the father of all the faithful. Then again, The "City" which he sought by faith, will abide after all earthly things have passed away. Beside, his fame will be more enduring in the age to come than his earthly fame. He will be known through all eternity as the friend of God.

The blessings promised us will be for our enjoyment, in time and eternity, in proportion to our faithful obedience to our Lord's command. We annul the promise if we fail to respond, heartily and promptly, to His call. We must accept the blessings upon God's terms if we are

ever to possess them.

For example, Christ has promised that a sufficiency for our temporal needs will be added, if we will put His kingdom and righteousness first. Can you doubt that He will keep his Word? You cannot afford to disbelieve Him until you have put Him to the test and found Him wanting. Neither can you afford to cast aside the competent testimony of hundreds, who have stepped out on His promise, and found Him true to His word, until He fails you in one instance.

But the greater and more worth while blessings promised us, who believe on Christ, are those which are spiritual and eternal. And insofar as we value our heavenly inheritance above our earthly possessions, will we give the Kingdom of God first place in our lives, making temporal things a matter of minor importance in comparison.

The next thing I shall notice is the obligation: "I will bless thee * * * and be thou a blessing." Every Christian is called and blessed of the Lord, that he may become a blessing to the world in which he lives. The blessings bestowed, whether spiritual or temporal, are to be held in trust by us, as Christ's stewards, for the spiritual and social uplift of mankind.

How may we make our lives a perennial blessing to mankind? I will indicate three ways by which this may be accomplished by every true believer, who really desires to make his life a blessing to the world.

1. By the consistent blending of religious devotion and daily obedience to all of Christ's commands, in opposition to the course of this world. Abraham combined worship and obedience in his daily life. And when we combine spiritual worship with obedience to Christ in the daily routine of life's duties, our lives will be constantly enriched thereby, and will be a blessing to the world, even as Abraham's was.

2. By intercessory prayer. Abraham became noted for his power of intercession. The same was true of Moses. It was true of the New Testament saints. Where there is no striving in prayer, the revival fires become extinguished, and the spiritual life of the churches is obscured by religious formalism and worldliness among professed Christians. Then the world exultingly declares that Christianity is a failure, and the prayerless type is a failure. The prayerless church is void of power for the conversion of sinners, or the development of Christian character, and is doomed to utter failure. But the gates of Hell cannot prevail against a praying church. Take the case of the Jerusalem church, praying for Peter's delivery from the hand of Herod.

3. We must honor the Lord with our substance, as Abraham did. He was the first tither of which we have any record in history. This custom antedates the giving of the law through Moses, by several centuries. It seems to have been a universal religious custom from the remotest antiquity. And in all ages God has signaled His approval of the practice among His people, by enriching the lives of conscientious tithers, enlarging their vision, and making them a blessing to the world.

Reader, have you heard God's call to salvation? Have you accepted the terms, and stepped out on His promises? Is Christ dwelling in your heart by faith? Then, let Him have His way with you. Remember He is the same yesterday, and today, and forever. He is as intolerant of sin, and of compromise with error, as during His ministry among men. And our lives are to be, in a very real sense, a reincarnation of His life. As we grow in the Christian life and experience, we shall come, more and more, to love the things which He loves, to hate the things which He hates, and to look upon the world with the same compassionate yearning for the salvation of men, that urged Him on to Calvary in their behalf.

Schlater, Miss.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

I BUFFET MY BODY

You have heard preachers say they prefer not to eat supper just before preaching at night. Of course that is not hitting the body very hard, but just giving it a slight rap, as if to massage it a bit. It is better than no treatment, but it could hardly be called bruising it. I knew a gospel singer (there may have been others) who didn't eat ice cream, and didn't drink iced tea, because he wished to keep his voice in the best possible condition for interpreting the tender gospel message in song. His voice had a quality that was akin to the message itself, for it was the product of self denial. I once heard a lady sing a solo. She knew music and sang the song correctly, but somehow I couldn't forget that I had heard that she said a few days before that she never denied herself anything to eat that she wished—if she could get it. You could believe it when you heard her sing, for the voice lacked something of the fineness, tenderness, sympathy, the sweet pathos that so beautifully expresses the gospel message. She had not buffeted the body and kept it under.

Is the body the enemy of the spirit, or its instrument? It is whichever you make it or allow it to be. It may be the soul's master or servant; it will be the one or the other. If you make a business of ministering to the body; gratifying all its desires, you become the servant of the body. On the contrary if you control, regulate, discipline its appetites you are its master and it is your servant. Paul said, "We wrestle not with flesh and blood"; he meant not merely with flesh and blood, but also with spiritual forces. But we do have to wrestle with flesh and blood. This may not be the worst fight we have, but unless we win here, we are not apt to win anywhere else, certainly not when turned into the arena with world rulers and hosts of wicked spirits. If we lose in the fight with our bodies we will not make much headway anywhere else.

Paul says, "I exercise myself to have a conscience void of offence always." The word exercise is our word for "ascetic", which means self denial, the refusal to gratify the lower nature at the expense of the higher. This is keeping under the body, keeping it under the control of the mind and spirit where it belongs. This is what makes the difference in people. It will always classify and grade people. It will be a just and permanent classification. You will read about Daniel that "An excellent spirit was in him." That means a superior spirit. He was not common, or ordinary; he surpassed others. And you will find a key to the difference back in the beginning of the story; for Daniel "purposed in his heart that he would not defile himself with the King's meat." It began back yonder when he subjected himself to the regimen of a strict and proper diet, the control of his appetite, the subduing of the body, for while you are subduing the body you are disciplining the mind.

Why does it seem easy for some people to be located in good positions? Why are some put in positions of trust and responsibility? Why is this true sometimes of certain families? Why do people of certain religious denominations oc-

cupy more often than others important posts? There is an explanation and it can be found if we wish. There's no use to complain about it. There's no use to grumble at luck. It is not accident, and it is not favoritism. There's a good reason for it. When James and John wanted the places at the right and left hand of Jesus, Jesus told them it was for those for whom it was prepared. Are you willing to pay the price? And the price is self discipline, which begins on the lowest round by buffeting the body and keeping it under. And if you don't do it, you will lose out; you will be a cast away. You can't hold your job.

Promotion is for those who pay the price. If a man is master of himself, he can master anything else. Better is he that ruleth his own spirit than he that taketh a city. It is not a short road. It is quite a long one. There are no short roads to permanent success. Dynasties changed in Babylon, but Daniel held his own. Under Belshazzar he came to eminence because an excellent spirit and knowledge and understanding were in him. Belshazzar went down under the handwriting on the wall; Darius came into power and again you read, "Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." It is helpful to have good family connections, to have a good education and all that, but unless there is genuine and constant self-discipline, all the rest will finally come to naught. The world refuses to carry dead timber for long, but always makes way for the man who is willing to shoulder his part of the load.

It is said that Pastor R. A. Eddleman, formerly from Mississippi, goes from Lonoke to Harrison, Arkansas.

It is said that the First Church in Birmingham has received over a thousand members in the past two years. Rev. J. R. Hobbs is pastor and J. Fred Scofield, assistant.

Brother A. J. Darling, several years pastor of churches in the northeastern part of the state, has recently located at Hamilton and Hackleburg, Ala.

Pastor W. R. Haynie of Lecompte, La., reports 196 additions to his church last year. By the end of this month they expect to be in the basement of their \$30,000 building.

On an early morning train in the day coach some of the passengers were rubbing their eyes, and few were picking their teeth. Two men came in on crutches; one with one leg, the other with only half a leg and supported by sawed-off crutches. After a few minutes one of them got out his violin and rubbing his bow and twitching the strings started a plaintive melody that seemed to creep down the aisle and spread through the coach. People straightened up and listened and looked for the author of the music. It was Sunday morning and it reminded them of church. The music grew louder then, and some of the people as they saw the man with only half a leg, and the sawed-off crutches, thanked God that they had two good legs, good health, a home to live in and a visible means of support. The little short man was taking a collection, and what he got was a genuine thank offering. The people gave gladly and thanked God for the opportunity. Then they applauded the man who played the violin, and he was visibly pleased and helped. We wondered—forgive us, brother, if we are wrong, but we wondered if there were any in the coach that morning who said like some folks at church, "they are just out for the money".

In discussing the question, "Calling Out the Called, as to College Professors", Dr. J. W. Province said the necessary qualifications of professors in Christian schools are: 1. Scholarship;

2. Unselfish service; 3. Growth in knowledge and service; 4. Being a Christian—(1) A believer in Christ, (2) Zealous in teaching what is believed, (3) Exalting the doctrine of a life of unselfishness and service. In the case of the Baptist schools their faculties should include (1) no one who does not believe in the fundamentals of Christianity, (2) no one who is not a thorough Baptist, (3) only teachers who believe and practice Baptist doctrines and principles, (4) no one who is possessed of isms that will upset the faith of the students.—Baptist Advance.

The average bigot is a person who does not know what he believes but is sure it is all right.—Selected.

A few days ago a clipping from a daily paper was sent to us from a good friend for publication in the Baptist Record, containing an appeal from a poor family for help. We sent the letter and clipping to the Baptist pastor nearest the family and have his reply. The family is in need, or was, and local people have been helping, and a great deal of money and truck loads of provisions have been sent by mail and otherwise from a distance. The response is a testimony to the generosity of the people generally. But it ought to be said and forever remembered that people in this condition should be helped through responsible people who know how to use what is sent in. There is evidence in this case that the help could have been used to much better advantage if it had been sent through a local committee. Usually the pastor and deacons are the proper agency through which to work. This is just an illustration of the advantage of doing work through responsible boards or committees rather than directly to interested parties.

These spring like days remind us that "good old summer time" will soon be with us again. It also reminds some of us of the good times we had at the Y. W. A. Camp at Ridgecrest last June. It is not too early for us to begin to make our plans for another such camp this year, beginning June 16-26. I have already heard from several girls who say they are going. Mother Society! will you assist our girls in getting off to Ridgecrest?

We still have a number of associational leaders who did not send in their reports last quarter. We are very eager to have a message from each of them soon. However, we want to express a word of appreciation to the large number of the faithful ones.

Brother E. C. Williams reports that seventy-five people at Hazlehurst took the work in the Sunday School Training Course last week.

At Flora the other day we say the architect's representative taking measurements for a Sunday School annex to the church, and the subscriptions already assure the work's going forward. Well, those people at Flora know how to do things and the people have a mind to work, and they have a leader in Pastor May.

We are sorry to lose Pastor C. H. Mount from Booneville, as he has accepted the care of First Church, Beaufort, S. C. This is a beautiful little city on the coast, and the church building was erected during the ministry of the famous Richard Fuller, and is still beautiful. The church has a membership of 450 and is active in all the work of the denomination. Brother Mount sends greetings to his Mississippi brethren.

P. S. Rowland of Macon, Georgia, is available as song leader in meetings, having been one of the Home Board Evangelists for eight years.

R. A. Walker, Belton, Texas, a former Mississippian, will give his time to singing in revivals and developing chorus choirs. He has been educational director in First Church, Lufkin, Texas.

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The Paulist Fathers (Catholic) are installing a radio broadcasting station to send out their sermons.

It is said that Ambassador Kellogg, who becomes Secretary of State, while representing the United States in London, observed the prohibition law of his country though in the midst of people whose habits were different.

Editor of Clothing Trades Journal says people are wearing better clothes since the eighteenth amendment was adopted.

BLUE MOUNTAIN

Our Revival with Dr. W. L. Martin doing the preaching and William Lowrey, my son, leading the song service, came to a close with splendid results. Brother Martin captured the people with his luminous expository preaching. His praises were long and loud. He is a most companionable fellow socially and his great soul is manifest every where and his sermons most engaging.

Some of the results were, about a hundred were added to the church and sixty were for Baptism and many enlisted in the work and all renewed in the cause.

It is on every tongue that the meeting was one of the very best ever held in Blue Mountain.

Many of them were saved among the College girls and many from the Heights but most of them of the town of Blue Mountain, and community.

In Christ,

—W. R. Cooper.

RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 1st TO FEBRUARY 1st

	1924	1925
Alabama	31,250.28	48,703.53
Arkansas	15,592.45	8,253.00
District of Columbia	11,125.73	1,831.80
Florida	13,305.17	24,683.87
Georgia	83,116.20	87,869.86
Illinois	200.00
Kentucky	73,019.38	89,662.58
Louisiana	14,687.75	18,059.35
Maryland	19,860.00	16,769.94
Mississippi	39,825.15	72,811.02
Missouri	22,224.24	23,616.07
New Meico	2,522.00	1,307.60
New Mexico	2,522.00	1,307.60
Oklahoma	12,581.32	18,010.85
South Carolina	117,748.89	45,392.41
Tennessee	44,505.00	47,429.65
Texas	60.00	19,600.34
Virginia	114,824.43	114,876.54
	718,196.40	765,919.91

A SERMON ON HOME MISSIONS MARCH FIRST BY EVERY BAPTIST PASTOR

By B. D. Gray, Corresponding Secretary

The Baptist Women of the South have no greater season for spiritual refreshment, Christian fellowship and sacrificial giving than that furnished during the Week of Prayer for Home Missions in March.

Months ahead they prepare for it and its arrival is greeted with unfeigned joy. It affords the largest opportunity for intercessory prayer, for mutuality of spiritual experience and for fellowship and provocation to holy living and sacrificial giving.

Their program for 1925 is unusually interesting and our Women come to this season with deepest concern over the financial condition of the Home Mission Board. Drastic retrenchment in our Home Mission activities for the last three years and our crushing debt have brought our Women to prayer and they are covenanted to do their part to bring relief from our financial distress.

Last May, during the Southern Baptist Convention in Atlanta, the Woman's Missionary

Union decided to make their Christmas offering for Foreign Missions and their Thank-offering for Home Missions extra, over and above, their regular subscription to the 1925 Program.

There are 22,326 organizations of the Women, Girls and Children among Southern Baptists; of these there are 10,615 women's societies. With an average of ten members to each organization, what a mighty host they make! Conceive, if you can, what results will follow their united study of Home Missions, its great achievements, its marvelous possibilities, its urgent needs and their importunate prayers for the outpouring of the Spirit!

If the whole membership of our churches could be possessed of such a Spirit the effects would be epochal. New committals to the service of the Master, the forsaking of worldly pleasures, the purpose to have a part in bringing in the Kingdom of God on earth would mean a new experience with hundreds of thousands of our people.

Our Women are exceedingly anxious for the help of their pastors in this great season of prayer and offerings to Home Missions. They earnestly beg, and I join them most heartily in their request, that the pastors

Preach on Home Missions,
Sunday, March First,

or the first convenient Sunday thereafter in that month. Brother pastor, will you not do this? If ever we needed all our forces enlisted in behalf of Home Missions, it is now. With a brother's affection let me urge upon you Paul's injunction,

"Help these women, for they labored with me in the gospel".

And may the Lord be with you in great power and demonstration of the Spirit!

COMPARATIVE STATEMENT OF HOME MISSION AND CHURCH BUILDING AND LOAN RECEIPTS

May 1—February 1

	1924	1925
Alabama	15,670.72	25,945.83
Arkansas	11,464.92	1,677.98
District of Columbia	6,200.85	1,124.68
Florida	12,297.37	20,396.41
Georgia	44,550.48	52,400.83
Illinois	1,000.00
Kentucky	37,901.15	47,024.50
Louisiana	10,967.31	13,428.36
Maryland	11,704.42	9,895.89
Mississippi	26,338.56	42,724.46
Missouri	13,927.58	15,190.16
New Mexico	1,547.84	1,300.00
North arolina	47,892.07	58,844.13
Oklahoma	15,936.83	10,051.75
South Carolina	17,656.10	12,283.97
Tennessee	23,718.20	25,418.28
Texas	132.39	14,739.85
Virginia	72,755.65	76,544.26
Miscellaneous	1,753.71	3,613.38
	373,416.15	432,604.72

Convention Board Department

R. B. Gunter, Corresponding Secretary

On account of the material for the Seminary number of the Baptist Record last week, the matter which the writer turned over to the Record was left out. Consequently, we are publishing in this issue the churches which have reported on the every member canvass during the past two weeks.

Since we first made mention some four weeks ago of the churches which had reported, we have received reports from about 100 more and still they are coming in.

The fact that some other people can do things often suggests that we can do the same thing. The fact that many pastors have, and are putting on the 1925 program in good style, should inspire others to say we can do so too. We have always had to contend with Reubens and Gads. You will recall that Reuben and Gad, before the Jordan was crossed, made request of Moses that they be permitted to remain on the east side of Jordan rather than go over and help to conquer the land on the west side in accordance with the command of Jehovah. Moses' timely reply was "SHALL YE SIT HERE WHILE YOUR BRETHREN GO TO WAR?" This same spirit is still to be met in every forward Kingdom movement. Now the fact that many churches have already put on the Campaign should be an appeal to the churches which do not want to commit themselves to a definite program.

Complaint has come to this office today that there are so many special interests claiming our attention now. The brother writing feels that it will be detrimental to a unified program. He is doubtless right. But the best way to remove the necessity for appeals from special interests is to put on a worthy unified program. Had the unified program for the 75 Million Campaign been carried out (and it could have been) and had Mississippi Baptists, during the first of last December, put on the 1925 program, pledging the \$700,000.00, there doubtless would have been fewer appeals for designated gifts because the needs of the various causes could have been supplied. Oh that our people could grow symmetrically and

become magnanimous enough to see the beauty and the wisdom of a unified program, of one treasurer, and one treasury for all Kingdom interests!

Before a great while, we shall begin to publish the churches which have not put on the 1925 program. We want to decrease the number considerably before we begin this. You will observe in the list this week the First Baptist Church of Jackson, Mississippi. This Church made the canvass on time, but overlooked the report until recently. You will doubtless be delighted to know that this Church has made by far the largest subscription of any Church in the State. This was done in the face of the fact that a \$300,000.00 building program is on and the building has already been begun. There is no sign whatever to indicate that the Church is going to do any less for Denominational work with its building program on than it did for the 75 Million Campaign. In fact, we have evidence to believe that the Church will pay to Denominational work this year as much as it pledged for one year during the Campaign.

The Second Church of Jackson pledged \$10,000.00 for Denominational work and is paying it by the month. This church also has a big building program on. We have given the above facts in order to provoke others to emulation. The work can be done. Not only will the Cause of Christ prosper as a result of the doing of it, but the Churches and the individual members will be much better off by lining up in a heroic way.

Many churches over the State are holding Bible Institutes. We wish that every church in the State might have a live Institute during the month of March. This would result in great inspiration for the great sacrificial giving which our churches must do during the month of April. Let's start the New Year right. As the farmers are beginning to plant the crops and the business men are completing their plans for the year's business, let's be sure that we sow the seeds of the Kingdom and prepare well for a great harvest.

THE BOOK OF ROMANS

By W. A. Sullivan

Some Difficulties Considered (Rom. 3:1-8)

By the force of the unanswerable logic of the facts in the case Paul has proved every man on earth from the standpoint of Justice alone, regardless of who he may be, to be on a common plane of guilt before God. Jew and Gentile alike are guilty.

But the Jew had thought all the while that he, both as a race and as individual, was superior to the rest of men. Did not the promises of the Old Testament to the Jew give him a preferred nationalism and an individual advantage over the rest of men? Did he not have the Abrahamic covenant, which others could not share except they submitted to the rite of circumcision and came thus to be numbered among the Jews?

Paul therefore, well knowing the standpoint of the Orthodox Jew, anticipates and disposes of three difficulties which would, in view of the argument thus far, inevitably arise in the mind of the thinking Jew.

I. A Difficulty in View of Jewish Racial Superiority, or Preferred Nationalism

1. The Difficulty Presented, (3:1):

"What advantage then hath the Jew? Or what is the profit of circumcision?"

That is to say, if the Jew, as such, is regarded as a guilty sinner just as the Gentiles are; and if he must be judged on the same plane as that on which other men are judged, what advantage has he as a chosen race? Or wherein is he to be profited by the rite of circumcision?

2. The Difficulty Answered, (3:2):

"Much every way; first of all, that they were intrusted with the oracles of God."

That is, the Jew as a race, and therefore as an individual, had much advantage in every way over the rest of men. The chief advantage lay in the fact that God had made the Jew the repository of His commands in the Mosaic law, and the warnings and promises of the Old Testament.

II. A Difficulty in View of the Jew's Unfaithfulness to His Trust

1. The Difficulty Presented, (3:3):

"For what if some were without faith? Shall their want of faith make of none effect the faithfulness of God?"

In other words, shall untrustworthiness on the part of some of the Jews in their relation to God's covenant with the nation; shall their untrustworthiness as the repository of the oracles of God cause God's promises to them as "a chosen nation" to be no longer efficient? Will God change His attitude and purpose toward the Jew as a race? Will He cancel His promises to Abraham, Isaac, Jacob, David, and others as a result of perfidy on the part of some of their descendants?

2. The Difficulty Answered, (3:4):

"God forbid! Yea, let God be true, but every man a liar; as it is written, That thou mightst be justified in thy words, and mightst overcome when thou comest into judgment."

Paul shudders at the suggestion of unfaithfulness on the part of God. God is true. Though every one might become a liar, it is unthinkable that God's covenant promises may fail. He will keep His promises. His attitude is unchanging. He will not change His purposes which are eternal. Every promise of God's covenant with Abraham shall be realized. Perfidy on the part of a few generations of the race at some given period in its history will not render ineffective the Covenant promises of God.

God's faithfulness to the Jews as a "chosen people", notwithstanding the untrustworthiness of certain generations is manifest in His dealings with them through all their history. Many times practically the whole nation apostatized. Yet God has kept them through the centuries, as it were, "under the shadow of His wing." His Providential purposes always so directed circumstances that they turned to Him; and when they turned, God wrought their deliverance. God will

realize His promise, though there might come a time when every man would be unfaithful.

The difficulties raised in verses 1 and 3 are answered at much length in chapters 9-11. We may observe here however that the Jew is the miracle of history. Enslaved, persecuted, and killed over the face of the earth for thousands of years, the Jew continues to increase in numbers. God is keeping the Jew for His own glorious purpose. God is true.

Furthermore in all the history of God's dealing with the Jew as a people, the Jew's unfaithfulness to God has been a dark background against which the faithfulness of God has stood out with more and greater glory than would have been possible, if the dark background of unfaithfulness had not been there. The more pronounced became the unfaithfulness of the Jew, the more pronounced by way of contrast became the faithfulness of God. So we see that the Jew's unfaithfulness magnified the faithfulness of God, and brought to Him greater glory than He ever could have had in case the Jew had always been faithful and trustworthy. But this raises another difficulty, viz:

III. A Difficulty in View of the Infliction of Penalty

1. The Difficulty Presented, (3:5):

"But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.)"

In other words the question is: If the unrighteousness or the unfaithfulness of the Jew had the effect of bringing into clearer relief the righteousness, or the faithfulness of God, is it not unrighteous in God for Him to inflict penalty on men? The Apostle hastens to add that he is speaking as men. To him the difficulty has not the semblance of reasonableness,—yet he recognizes that it might arise in the mind of some.

2. The Difficulty Answered, (3:6):

"God forbid! For then how shall God judge the world?"

Paul shrinks from the suggestion that unrighteousness might be charged against God. He then proceeds to reason thus: If it is not right to inflict penalty on the sinning Jew on the ground that his unfaithfulness was the occasion of the manifestation of the greater glory of God, then God cannot justly inflict penalty on a sinning world. For the sin of the world is itself a black background against which the righteousness of God shines forth with a glory that never could have been seen if the terrible sin were not there. If God excuses the Jew from the infliction of penalty because the unrighteousness of the Jew commendeth the righteousness of God, then in the interest of His own consistency, He must for the same reason excuse the Gentile. Thus there would be no way by which sin could be judged.

Verse 7, "But if the truth of God through my lie abounded unto His glory, why am I still judged as a sinner?" does not advance the argument, but insists on the argument in verse 5. The inferential answer to the question makes a personal appropriation of the fatal conclusion of the false premises implied in the objector's argument in verse 5. And so, according to this false reasoning every man in the world might come before God with the claim that man's sinful life had advanced and magnified the glory of God, and on that ground claim exemption from judgment. This would reduce the moral universe at once to anarchy and chaos.

Verse 8, "And why not (as we are slanderously reported, and as some affirm that we say), let us do evil that good may come? Whose condemnation is just", bring us to the extreme absurdity to which the fallacious argument in verses 5 and 7 leads. That is: If evil serves to exhibit and enhance the glory of God, let us do all the evil we can. The more evil we do the more God will be glorified. Paul had been accused of taking this absurd godless position. He dismissed the accusation as a slander, and leaves those who make it to the consequences of their own folly.

THE CHILD WELFARE BILL OR SO-CALLED TWENTIETH AMENDMENT ARRANGED FOR STUDY

By Mrs. P. D. Roddey

Should the evils arising from the labor of children be ameliorated or eliminated? Yes.

Is the amelioration or elimination of these evils the question brought up in the so-called Twentieth Amendment? No. You who read this bill will readily see that the question is as to whether the parents of the children shall limit, regulate or control the labor of children, or the State, or the United States.

What does this question bring us? This question brings us, and we hope will bring out, the real and vital question as to how far a law passed can give Congress or State power to interfere with, limit, or control, or regulate the affairs of the families of the United States of America.

Do these questions bear upon the principles involved in child-labor? No.

Could Congress have any power over a State in any way, or of the affairs within a State? No. Why? Because it would be unconstitutional.

If each State has from two to nine Congressmen and two Senators in the law making bodies at Washington why cannot they make laws for each State? This would be against the Constitution of the United States, that has a clause forbidding Congress to trespass on the affairs of a State.

How far may Congress have power to meddle with the affairs of any particular State? Only as the Constitution of the United States will admit.

How then may a Bill passed by Congress and Senate become a law in the States? Each State legislature must act on it, and, then, in many cases, it will have to be put into operation, or decided on by holding an advisory referendum.

What is an advisory referendum? To have the papers in each district publish all phases, and the pros and cons of a would-be bill, etc., and allow the people to read it and discuss it, and then hold an election and allow them to vote on it.

Have any States acted on this Child Welfare (?) Amendment? Yes. Thirteen.

Arkansas passed it or ratified it. North Carolina turned it down by legislature. Massachusetts held an advisory referendum and the people turned it down. Georgia refused to ratify it. Louisiana refused to let it come up. Tennessee and Alabama will turn it down without much ado.

Are the conditions among children grievously deplorable in many States? Yes. Why? Mostly because of the ignorance and illiteracy of parents.

Are some States too poor in taxable resources to put on the work of mitigating or ameliorating these conditions? Yes. Large factories, manufacturing plants, agricultural sections where bad roads and a low grade of mentality cause utter lack of ambition, knowledge of needs, and where poverty has so lethargized the minds of the people that it is almost impossible to do anything with them and any attempt to help is looked on as graft, etc., and many States have this problem.

Should the United States Government seek in some way to ameliorate these conditions? Yes. A citizenry of the type just mentioned causes a nation to feel in danger, as men paid by labor unions or large industries can go there and talk more anarchistic tendencies and socialistic views, and all sorts of things (that a well educated man would turn deaf ears to), and these people will listen and grasp at as seeming to offer a way out. They are blind, and can do nothing except burrow blindly.

Are these men and women suited to the duty of rearing children? No. They are a mission field for the churches to get hold of, and a field for service for country, as their illiteracy, and attendant evils, cause our nation to rank very low among the nations of the world along this line.

What can we, as a nation, or as a State do to help these people, and in helping them, to help ourselves? We could appropriate funds that

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could be placed on the field and in the minds of these people by schools, where the adults could be taught a few hours each week, along with the children, or in separate schools, or at different hours if preferable, and so allow the boys and girls to work, and at the same time teach the parents too. The parents, who are victimized by compulsory laws that they do not understand, become anarchistic in sentiment, and socialistic in mental scope, and teach this to children.

Furnish an illustration of the anarchistic tendencies developed by compulsory laws forced on before the people were ready to understand and accept. The Volstead Act, and the compulsory education law that compels children to go to poorly equipped, crowded schools, with unfit teachers, and questionable texts. The bills for books, schools, and teachers and so forth drive the parents to anarchy.

The children's work is needed in the homes, fields, stores, etc., and parents deprived of the labor of the children are at a loss for the necessities of life.

Would Government control, limiting and regulation of child labor bring about a better condition? No. The labor of a child belongs by God-given, and, therefore, fundamental right, to the parents, and, whoever interferes with a parent's responsibility for the child, strikes at the foundation of our national life.

The real need is what, then? To help the parents; to appropriate funds that may be used by the parents to educate themselves and the children.

Has the Federal Government tried to help? Yes. There are laws about Federal appropriations, but they are so made that the money cannot get on the field, and so arranged that the most of the fund goes to salaries for men and women to travel and talk. The stop-gap for the educational fund is that each State must raise a fund to meet the Federal fund before the Federal fund can be put to work, and the States, many of them, most of them, cannot raise a fund to meet the Federal fund, and so the fund is not usable where it is needed.

What arrangements could be made to help in a practical and sensible way to meet the needs arising from these conditions? Each State to arrange to meet the Federal fund where it is possible. It would seem that the Federal fund might be used, whether or not a State could raise a fund, if the State could prove that the need was urgent, and the State unequal to the appropriation. Then, too, the law should carry a clause limiting the amount of the fund to be spent in office work. The present law for compulsory education, and the Volstead Act (that doesn't act), works out to the absolute dissatisfaction of the people who need education because of the fact that so many men and women are drawing salaries to sit in offices and pound typewriters, and to travel over the State and make speeches. The need for the money is to furnish books and school rooms and to pay teachers to stay in those school rooms and teach those texts.

Is there any element of democracy about present conditions? Absolutely no element of anything even faintly resembling democracy.

How would this so-called twentieth amendment work a hardship on child and parents? By taking control of the labor of the children. By attacking the fundamental law of God and man—taking the responsibility of his children away from a man, and giving it to the country.

Is this a tendency towards centralization of Government? Most assuredly.

What can we do? We can refuse to vote for so drastic a law; we can ask for a bill to be drafted that will help with adult illiteracy, and so help the parents to do their duty by their children; for a more general distribution of privileges; for a serious and earnest and intelligent investigation of labor conditions; and for a more generally understood use of appropriations.

We can ask that the words "control", "limit", "regulate" be eliminated from the Child Welfare (?) bill, and that the words "help", "ameliorate",

"mitigate" be used, and that the law and the appropriations refer to Adult welfare.

The greatest waste in our country is the public money spent in salaries to men and women to travel all about all over our country to talk hours and hours at various and sundry places, and to say everything about nothing, and nothing about everything. We need a law to stop paying salaries to parasites on the public funds.

How would this law work a hardship on the child? The child would be in the clutches of the law, and would be taught by the parents that they must study because it is law, and must do this or that because it is law, thus stunting the individual functioning of the child's mind, and heart, and taking possession by law of the finer qualities.

To endeavor to rule the finer feelings of the child by law is against the teachings of God's word.

No law should in any way take the parent's responsibility and duty away from the parent and family.

Then what can we do? We can pass laws to help with adult illiteracy and then the parent will have education to see and teach the child. We can pass laws to enable the state and government to finance schools for adults along with the children for a few hours each week that will not cripple the man power of industry, and yet will enable our people to become educated.

From which type have most of the ablest men and women of America come, the lowly people who had to work hard for a living and an education, or from the idle rich who were protected from toil? From the lowly born who worked hard for everything, home, food, clothes and education.

Are compulsory laws satisfactory? No. The best people are those who obey laws because they have been taught obedience in the home, and not because they have been afraid of law. The average poor family rears more worthwhile sons and daughters for America than the average rich family.

Are children overworked anywhere? Yes. In many, many places children are overworked and stunted in every sort of growth, but this comes from hard living conditions. Labor conditions among adults should be improved by laws, and a more general distribution of privileges should be made, and then the children will have better conditions.

Are there any regulations that might be observed about the very drastic compulsory education laws, and the very drastic and undemocratic and unconstitutional Volstead Act? Yes. The Federal Government should be allowed to help the adult illiterates, and laws should be made for this purpose, using the words "regulate" and "help", and "mitigate", rather than the words "control" and "limit", etc., and a fund provided that has no stop-gap in the way of a state fund to be raised before the Federal fund can be used. Then, too, the law should contain a clause limiting the amount of this fund that should be spent on men and women to travel and talk. The men and women drawing salaries and traveling and talking is the bane of our modern civilization. They spend thousands of dollars and reach no one and do no good.

When the money actually paid in taxes or otherwise for the children and illiterate adults can be used for the children and turned into equipment for schools for illiterate adults, and for books, etc., then the country will see some improvement.

We do not wish any set of men and women traveling over Mississippi or any other state and talking and paying hotel bills and stenographer's salaries and buying typewriters and having printing done on the so-called limited and regulated labor of our children.

We do not wish to see men and women traveling about talking on all sorts of subjects and drawing large salaries out of the labor of our children, and this sort of thing is very possible, and judging from the present compulsory education laws,

very probably under the drastic measure that will give the Federal or State Government any power over the funds and over the children. Our present system of education, and of very near everything else, gives room for graft in the way of high salaried people traveling and talking.

Woodrow Wilson formulated the finest measure for world relief ever written, but a few men had gotten themselves so entrenched in the affairs of our country that nine men blocked the way for the scheme for world peace and world privileges; and we can never know how or when a few men can so entrench themselves into our Governmental affairs that arbitrary laws can be held over our country, and all elastic and beneficial legislation stopped as effectually as this contrary blockade stopped the Peace Plan. We should not allow any law passed that will give our children into the power of any such set of arbitrary and selfish men and women. The Twentieth Amendment, so called, will not amend or mend any conditions, and should be voted against with all that we have in power of franchise to defeat measures so undemocratic and so drastic.

A BIG MOVEMENT FOR STANDARD SUNDAY SCHOOLS—SOUTHWIDE AIM —600 IN 1925

To every Pastor and Superintendent in the state your Sunday School Board makes an earnest appeal—

Get the First Standard of Excellence for Baptist Sunday Schools, put it before your workers and commit them to its attainments!

Why Attain This Standard?

To Justify Your Leadership. Surely you want to do the best you can in leading your Sunday School to better things. The Standard is an incentive you can furnish to your people that will guarantee results.

To Obtain More Effective Work. The Standard emphasizes ten essentials of Sunday School work—no one of which can be omitted without serious loss. Your Sunday School will show progress all along the line as soon as you commit your workers to the attainment of the Standard.

Because It Can Be Done. It is not a hard Standard: its requirements are suggestive and by no means prohibitive. Your school may be in the country, town or city and the Standard always will fit your need and give direction and purpose to your work. It can be done!

For Your State. Every state in the South is making a big effort to build more Standard Sunday Schools. You want your state to be well up in the lead. Help us. The effort will react to the good of your own school.

For the Joy of Co-operating in a Big Movement. The Sunday School Board through its Department of Sunday School Administration desires to bring 600 schools to the Standard this year. Last year there were 313. Only 313 out of over 20,000! Join your forces in a Big Movement and bring your school to the Standard.

How?

1. Write your S. S. Secretary or the S. S. Board for information, free literature, wall charts, and application blanks.

2. Put the Standard before your people and commit them to its attainment.

3. Check your school to ascertain what points are lacking: then set a time and work on all short points until reached.

4. Send application to State Sunday School Secretary.

The Magnet is a new semi-monthly five column paper published by the students and faculty of the Baptist Bible Institute. The first number is quite attractively gotten up and full of interesting reading.

One railroad is said to have installed dictionaries on its observation cars for those who are working the cross word puzzles.

Mississippi Woman's Missionary Union

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Free Literature on Home Missions

If you have been asked to prepare the program for the March Week of Prayer, write us for copies of the free literature mentioned below.

1. Maps of Cuba, our mountain school work and our church building program.
2. Catechism on work in New Mexico, our greatest home mission field.
3. Tracts written by Mr. Gartenhaus, our missionary to the Jews.
4. "Our Threefold Opportunity", giving us a glimpse of our problem among foreigners, Indians and Negroes.

"Let the whole earth be filled with His glory".

You are planning to attend the State Meeting at West Point April 7-9. You noted in last week's issue that Mrs. W. H. Vanlandingham will secure you a home if you will write to her. In doing so be sure and tell her at what hour and on what train you will arrive. Remember three railroads pass through West Point.

Are you getting ready to observe the Week of Prayer for Home Missions? Do not fail to send to Birmingham Headquarters for the priced leaflets called for in the programs. And let us all make it a genuine week of PRAYER for Home Missions. Let us remember as we pray the urgent need of this Board; and make our offerings as liberal as we possibly can.

A letter from Miss Maude McCalip, our missionary down in Tanga, has come to our desk. She speaks so earnestly and so sadly of the critical hour upon us. Surely we will study and pray and give, because our very own are suffering because of need of help. "Freely ye have received, freely give."

A Word To Former Blue Mountain College Students

Again I bring a glad message of victory, in another year's work for our Blind Girls' Home in Canton, China.

You remember our goal for Support Fund for the fiscal year closing April 1st, 1924, (as stated in my letter a year ago) was \$1,160.00—forty dollars each for twenty-nine children. Soon after this letter was printed, I learned that two new children had come into the Home, so I was overjoyed when we really raised \$1,241.50—a sum sufficient to care for the thirty-one children.

We, also added \$629.10 to our Endowment Fund (\$500.00 of this, the first payment on the \$1,000.00 pledge from that big hearted "Delta Girl") which makes a total to that date of \$1,363.70. This fund is slowly but surely growing. I hope this year's gifts may swell the amount in a most gratifying way.

The latest news from Mrs. Graves tells of four new children being crowded into the Home, making thirty-five now, so you see our goal must be \$1,400.00 this year.

Up to date, February 9th, 1925, we have raised on Support Fund only \$408.75, so we yet lack \$989.25, and have only until the first of April to raise this balance. Can we do it? O, may not every one of us do our very best this year, not one refraining because 'tis little she has to give?

Think what that would mean from the two thousand who get this letter!

While the Support Fund must come first in our planning, there is great need that our Endowment Fund be not forgotten. Already it has seemed imperative that more room be provided, and this is being done now, funds from various sources enabling Mrs. Graves to give the contract for this addition to the building, which we hope will be done in the near future. With this added room and new children coming into the Home, we see how needful is an Endowment Fund, to help take care of the situation. Trusting we may come to our State W. M. U. Convention at West Point, in April "victory once more" in this good work, I am, with sincere appreciation of your interest and help in the past, Gratefully and hopefully yours,

—Mrs. T. C. Lowrey.

Read This to Your Society From Minnie Landrum
 Rio de Janeiro, Brazil, Caixa 2655.
 February 2, 1925.

My Dear Mississippi Friends:

Once again Christmas has come and gone and I want to thank you for the many sweet remembrances at that time. Every mail brought loving Greetings and expressions of love in some form and it makes one feel mighty good to be remembered by friends far away. I trust each of you had a glorious time and that 1925 will bring to you many blessings from our Father's hand.

Two months of our Vacation have gone and I can hardly tell how it has happened. Time surely does not linger on our hands in Brazil. I spent two weeks of December teaching in a Daily Vacation Bible School in Victoria. This was the first school of its kind to be held in Brazil and we feel that it is a fine way for the children, with nothing to do and no place to play, to spend their vacation. We enrolled seventy-three children during the two weeks and fifteen Brazilian teachers came to observe and help, then there were five missionaries. You may know it was a feast for us all. Dr. and Mrs. Reno are our faithful missionaries in Victoria. They have been there twenty years and have certainly done a great work. They are known and loved by all the citizens of Victoria and I can be safe in saying by all the people of the State of Espirito Santo. When they landed there twenty years ago and began their work, they found in the entire state 150 Baptists; and of course no church houses, no schools and nothing in the way of organized efforts except opposition, that was staring at them from every corner, in the form of rotten potatoes, spoiled bananas, rocks, and people making crosses with their fingers to hold between themselves and the Renos when they met them—they were afraid they would become contaminated by meeting a Protestant. Things have greatly changed in twenty years, though, and the Baptists have in this state 29 Baptist Church houses, seventy-five preaching points, 3,000 Baptists, 22 Baptist Schools with 1,122 pupils. Also many good strong Brazilian leaders. I also remained over one week after the Daily Vacation Bible School for their State Convention and I was glad to meet several veterans of the cross who have suffered many hardships to make the gospel known to their people. I took great in-

terest in meeting two men who walked seventy-five miles, taking them three days, to attend this Convention. The trail over which they came was impassable for animals because of the heavy rains. Do we have many in Mississippi that eager to attend to the Lord's work?

(To be continued)

YOUNG PEOPLE'S COLUMN

"Methods of Enlistment in the Y. W. A."

The first essential of a good live Y. W. A. is to have a consecrated leader, one who loves the Lord's work above everything else, one who loves young folks, one who knows the need for them to be trained in Missionary Activities and one who has tact and patience.

Young people must be made to feel that they are engaged in the biggest mission in the world when they are giving to missions.

The meeting should be regular and carried on in a business like manner. Each member should have something to do and be made to feel that the success or failure of the Woman's Missionary Union rests on her.

Do not let the enthusiasm die, when you do the society dies. For a diversion there should be an occasional social, so that the girls may know each other better.

With a good leader and a few girls who love the Lord there is no reason why each church should not have a real live Y. W. A.

—Ethel Jones.

Toomsaba

The quarterly meeting of Zone One of the Lauderdale County W. M. U. was held recently at Russell Baptist Church.

With Mrs. Wright presiding the meeting was opened by singing "O Zion Haste" followed by the devotionals led by Mrs. Albert Miller, in which she urged the members of each society to co-operate with their leaders and do more work in the future. Mrs. F. O. Blanks sang "Give of Your Best to the Master", which was very much enjoyed.

Splendid reports from societies were heard which showed that during the past quarter \$559.97 were raised by the women for the various causes. Good reports were given by Mrs. W. F. Matthews, Personal Service Leader, and Mrs. Roy Lane, Young People's Leader.

The real feature of the morning program was a talk in the Life of Lottie Moon by Mrs. J. C. Owen of Meridian. A prayer by Mrs. Owen brought the morning service to a close, and at noon a delightful lunch was served Cafeteria style.

Mrs. Hamilton conducted the afternoon devotionals followed by a duett by Mrs. F. O. Blanks and Miss Thellis Ponds. A talk on "What the Campaign Has Meant to Us" by Mrs. Knox and the "1925 Program" by Mrs. Banes.

Special features of the afternoon were programs rendered by the Y. W. A.'s and the Sunbeams followed by a round table discussion, in "The Young People's Organization in Our Country Churches".

Rising votes of thanks were tendered the Russell ladies. After singing "Blest Be the Tie", Rev. Miller offered the closing prayer.

—Mrs. J. M. Shamburger,
 Zone Secretary.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary



L. P. LEAVELL

YOUNG PEOPLE ARE OUR BAPTIST HOPE

Upon Them Depends Success of 1925 Program in Large Degree

GIVE SELVES WITH MONEY

Part B. Y. P. U.'s Do and Can Play in Kingdom Service Shown by Secretary Leavell

By L. P. Leavell, Secretary B. Y. P. U. Department, Baptist Sunday School Board

The 75 Million Campaign is passed. The members of our Senior Unions had a part in it. Thousands of these members gave one-tenth plus of their income, and hundreds gave their lives for service.

There is no way of knowing how much money the B. Y. P. U. members gave as church members into the church treasury according to the church plan. Yet we do have records of Tithers' Leagues that flourished in several states during the Campaign period. Many of these state leagues passed the two thousand mark in signed pledges to tithe. B. Y. P. U. members believe in the gospel of giving, and willingly accept the tithe as the minimum. They believe the Bible teaching in Malachi 3:10f, and Matt. 23:23. They do not want to face a "Trial of the Robbers," as suggested in Mal. 3:8,9.

Give More to the 1925 Program

This is the time when we are making our pledges for the 1925 Program fund. We confidently expect the B. Y. P. U. members to pledge willingly and liberally and to give as they pledge. Young people do not quibble over the doctrine of the tithe, as do some older, rich members. Young people have not so much money but they are willing to pledge and give a tenth of it.

This attitude toward giving is a result, at least in part, of the teaching upon it as found in the B. Y. P. U. literature. This literature claims that the doctrine of the tithe is taught, if not directly, certainly by

example, in both Testaments. And the tithe is given as the minimum in giving, because Moses and Paul both go beyond the tithe in their teaching about it.

Moses said, "Every man shall give as he is able," and when Moses received offerings for the temple, he said, "From every man whose heart made him willing" (Deut. 16:17 and Ex. 25:2).

Willingness is the Old Testament measure of true giving. The tithe was the practical minimum that the law required.

Paul makes liberality (Rom. 12:8) (R. V.) and "in proportion as one hath" (I Cor. 16:1,2) the measure of New Testament giving. In John 12:3-7, Jesus approved lavish or hilarious giving when he commended Mary's gift of the alabaster box. The B. Y. P. U. is constantly emphasizing these principles in its lesson material, and it is gratifying to know that such teachings are resulting in life dedication and liberal-giving by hosts of young Christians.

Ninety Missionaries Detained

Last summer the sad news from the Foreign Mission Board, in Richmond, was given out that 90 volunteers for foreign fields were approved by the Board, then sent back home to wait until there was money enough to send them to their fields of labor. Those young people gave their lives; but Southern Baptists were unwilling to give their money.

Most of these approved volunteers were products of the B. Y. P. U. Few ministers or missionaries, these days, are not. Very few conventions or assemblies go by without a consecration hour in which numbers of young people pledge their lives for service,—anywhere! They arrive at this decision through the study and training which the B. Y. P. U. gives them at home. Their public pledge simply reveals what has already been experienced. There are, in our Convention, many thousands who are just as willing to go as are the 90 who were approved. What shall this host of "detained volunteers" do? It is evident that not many of them can be sent under present conditions.

1925 Presents Challenge

This seems to be the challenge: to stay at home and give, instead of going. There must be more giving at home if there is any going at all. We must put a new emphasis upon our phrase, "I pledge my life for service." This must mean to our present B. Y. P. U. membership "life's service in making and giving money."

It seems plain that the older church members either cannot, or will not, give money in amounts necessary to maintain the present force of missionaries, and to send even a few hundred new missionaries each year. Help must come from some source. Why not from the young people themselves?

This Time A New Song Book



Soulful Songs for Songful Souls

Our Special Imprinted Edition

The Little Evangel

Round and shaped notes; Manilla covers. Small lots, 25c each; dozen, \$2.00, postpaid; hundred, \$12.50, carriage extra. (Single copy special price, 15c, postpaid.)

Examine it and you'll fall in love with this high grade collection of Evangelistic Songs.

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



We suggest a new call to consecration by those who are willing to go, namely,—a call to make money and give it, so that others may go. The reward for such giving will be as great as the reward in going. Recall the story of David's soldiers who stayed at home, on the banks of the Besor, while their brothers went out to battle? David said to those who stayed at home, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall share alike" (I Sam. 30:24).

"All you can hold in your cold dead hand

Is what you have given away."

B. Y. P. U. Cottage Fund Continues to Grow

Every mail brings one or more small offerings to the B. Y. P. U. Cottage Fund. These added together swells the fund of course, but why not let every B. Y. P. U. that hasn't already made their offering send it in at once and let's start the work on the house. DON'T wait a month longer; however, your gift will be acceptable any time, but we want to finish this job so we can turn our thoughts to something else. A Baptist characteristic is that "they move slowly". Come on let's finish the job, and that right away.

Receipts Since Last Reported

Senior Harperville \$3.05; all unions Shannon \$3.00; Seniors Stringer \$1.00; Intermediates Prentiss \$5.00; all unions Booneville \$6.00; Seniors Greenville \$10.00; Juniors Waynesboro \$4.00; Seniors Neshoba \$5.00; 15th Ave. Meridian \$7.00; Juniors Belzoni \$1.00; Seniors Moorhead \$5.50; Clinton Union Miss. College \$2.00; Seniors Poplar Springs Meridian \$1.65; Intermediates Silver Creek \$3.00; Juniors Magee \$2.00; Seniors Baldwin \$3.00; Shaw \$2.00; Seniors Newton \$10.00; Juniors Lyon \$1.50; Batesville \$2.50; Terry \$5.28; Juniors Aberdeen \$10.00; Intermediates Louisville \$2.00; Juniors First Meridian \$7.50; Intermediates First Meridian \$5.00; Russell \$2.50; Seniors Montrose \$2.50; Silver Springs .91; Intermediates Crowder \$1.00; Juniors Davis Memorial Jackson \$1.00; Intermediates Davis Memorial Jackson \$2.00; Duck Hill \$1.25; Mt. Sinai \$1.50; Juniors and Intermediates Harperville \$2.53; Intermediates Enterprise \$1.00; Juniors and Intermediates Greenville \$2.00; Intermediates East McComb \$10.00; Louin \$2.00; Intermediates and Seniors Tutwiler \$4.50; Thomas \$1.26; Excelsior Second Jackson \$1.95; Blodgett \$1.00; Sen-

(Continued on page 16)

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

Sunday, March 1, 1925

By R. A. Venable

Subject: "The Trial of Jesus Before Pilate."

The Scriptural Records of the Trial: Matt. 27:1-2, 11-26; Mark 15:1-14; Luke 23:1-25; John 18; 28-19:4.

Introduction: There are disturbing elements in these records which make it difficult for us in this far off day, to bring into perfect harmony. The records are supplementary and must be studied in detail, if one cares to have an adequate picture of all that transpired from the arrest of Jesus until he is led away to be crucified. The trial before Pilate should be considered in the light of his trial before the Jewish authorities, after which he was led away to Pilate.

The order of events is somewhat obscure but may be traced with reasonable certainty: (1) After his arrest he was taken before Annas, the father-in-law of Caiaphas, the high priest, according to the Jewish law. There were questions about his teaching, and his disciples during which procedure he was struck by the officer in charge. (John 18:19-24.) (2) Annas sent him to Caiaphas, who examined him in another part of the palace before a hastily convened and irregular meeting of the Sanhedrin. (Luke 22:54, 63-66; Mark 14:53-65; Matt. 26:57-68.) (3) At daybreak a formal meeting of the Sanhedrin was confirmed and Jesus was sent to Pilate. (Matt. 27:1-2; Mark 15:15; Luke 22:66-71.) The Jewish authorities sent Jesus to Pilate, not for a new trial, but to have him confirm the sentence which they had pronounced against Jesus. They had pronounced the death sentence against him, but they had no authority to execute the sentence. That right belonged to Pilate as the prosecutor of Syria.

A synopsis of the trial before Pilate will probably help us in the study of the most important judicial procedure in the annals of jurisprudence of all time:

(1) Jesus formally condemned to death by the Sanhedrin was bound and led to Pilate, who refused to punish him until he was certain of the crime of which he was guilty. (John 17:28-33; Matt. 27:1-2; Mark 15:1; Luke 23:1.)

(2) Jesus was formally accused before Pilate of (1) sedition, (2) perverting the nation, (3) refusing to pay tribute to Caesar, (4) calling himself king. (Luke 23:2.)

(3) First, conversation between Pilate and Jesus. (John 18:33-38; Luke 23:2.)

(4) Pilate acquits Jesus after which the Jews bring forward further charges, including that of preaching sedition in Galilee. Jesus is silent. (Matt. 27:12-14; Mark 15:3-5; Luke 23:4-5.)

(5) Pilate seeks to shirk the responsibilities of deciding the case.

On hearing the charge made against Jesus' preaching in Galilee, he sends the prisoner to Herod Antipas, the Tetrach of Galilee. (Luke 23:6-11.)

(6) Jesus sent back to Pilate, who pronounced his acquittal in a most solemn fashion. (Luke 23:13-15.)

(7) Pilate cowardly seeks to compromise the case by the middle course of scourging Jesus as sufficient punishment. (Luke 23:16.)

(8) Pilate's second attempt to adopt a middle course; pronounces him guilty but seeks to release him, by taking a desperate chance. It was the custom to release some condemned prisoner on the occasion of the Passover Feast, how he takes the desperate chance of having the authorities to choose the release, rather than the noted seditionist Barabbas.

The authorities stir up the people into a frenzied rage to call for the release of Barabbas rather than Jesus. (Matt. 23:15-21; Luke 23:17-19; John 18:39-40.)

(9) Pilate in despair appealed to the mob. "Crucify Him", was the reply. (Matt. 27:22-23; Luke 23:20-23; Mark 15:12-14.)

(10) Pilate washed his hands. (Matt. 27:24-25.)

(11) The sentence; Barabbas released; Jesus scourged and mocked. (Matt. 27:26; Mark 15:15; Luke 23:24-25; John 19:1-3.)

(12) Pilate appealed to the Jews; the second conversation with Jesus; further efforts of Pilate; the final sentence; Jesus led away. (John 19:4-16.) In the study of Jesus' trial before Pilate as given in Matthew 27:11-26 let us keep in mind the above analytical synopsis in full.

1. Pilate the Judge. Little is known of the early history of Pilate, before whom the Jewish authority brought Jesus to have the sentence of death which they had pronounced confirmed. His place of birth we do not know. Of the date of his birth nothing is said. Whether he attained his position as persecutor by some special favor of the Emperor Tiberius, or by family prestige we are not informed. He must have passed through a series of subordinate positions requiring such service as would qualify him for the position of Prosecutor in a Roman province. He must have had considerable military experience and familiarity with the Roman law as applied in the different provinces of the Roman empire.

He was appointed prosecutor of the province of Judea by Tiberius A. D. 26. His province embraced the former kingdom of Archelaus, Samaria and Judea as far south as Gaza and the Dead Sea. His administration was one often of great severity and disregard of the religious cult and customs of the Jewish and Samaritan people of his province. This haughty and cruel disregard of the feelings and customs of the people inspired them with feelings of bitterness and resentment which ul-

timately resulted in his being called to trial at Rome. At the time of our lesson he had come up from Caesarea to Jerusalem, for the feast of the Passover, in the interest of law and good order. In case any trouble should arise he would be easily accessible and suppress any insurrection movement which might arise on an occasion fraught with so many possibilities of serious trouble.

2. The character of Pontius Pilate is disclosed in the course of the trial of the noted prisoner before him. Elements of weakness and of strength emerge, some worthy of commendation, some despicable and deserving of the execution and infamy which neither time nor tide can ever fade out nor wash away. His name is the synonym for moral cowardice, and the object of a Nemesis which bound it to the end of the ages.

3. Before such a judge is Jesus bound and led by the Jewish authorities, who had already pronounced him worthy of death. Their purpose was not to have their findings reviewed but to have their sentence confirmed by Pilate, without regard to the nature of the charge alleged against him. Pilate's regard for Roman law forbade his

confirming the sentence pronounced upon Jesus, except in accordance with law and evidence. When Pilate called for charges against Jesus, they were surprised and bewildered. But in the spirit of disdain they said, "If this man were not evil-doer, we should not have delivered him unto thee." John 18:30. They are driven to the necessity of formulating new charges. These charges are given in Luke 23:2. "And they began to accuse him, saying, We found this man perverting our nation and forbidding to give tribute to Caesar, and saying, that he himself is Christ, a King." The old charge on which they had charged him worthy of death was that of blasphemy. (See Luke 22:71.)

Now when before Pilate they make three political charges, (1) He stirs seditious agitation, (2) Forbids paying tribute unto Caesar, Tiberius, the then reigning emperor, (3) Claimed to be a king. The first two charges were absolutely and just the opposite of what Jesus had taught. The third was a willful perversion of what Jesus claimed. He was not a king of any earthly realm.

Pilate in his examination takes up the third of these political charges. "And the governor asked, saying,

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r asked, saying,

Art thou the king of the Jews. And Jesus said unto him, thou sayest." (Matt. 27:11.) Jesus' reply was equivalent to an affirmative. Accordingly John explains the sense in which he is a king, not in a political sense a king, whose claim in no way encroached upon the rights or prerogatives of Caesar or any other earthly potentate. (See John 19:33-38.) The chief priest and elders were vociferous in their charges against him. "Then saith Pilate unto him, Hearest thou not how many things they witness against thee. And he gave him no answer, not even to one word, inasmuch that the governor marvelled greatly." (Matt. 27:13-14.) According to Luke Pilate said to the chief priest and the multitude, "I find no fault in this man." (Luke 22:4.) Driven to murderous frenzy by this pronouncement of Pilate, they became "the more urgent saying, He stirreth up the people teaching throughout all Judea and beginning from Galilee unto this place." (Luke 22:5.) In this clamor Pilate caught the name Galilee. This brought him some hope of escape from a situation which he did not have the courage to dispose of according to justice and his own conviction. He asked if Jesus were a Galilean. In that case he would send him to Herod Antipas who was in Jerusalem at that time. On the ground that the case came under Herod's jurisdiction, he would end his own responsibility by sending Jesus to Herod.

Herod treated the case with cruel levity. "Having mocked him and setting him at naught he sent him back to Pilate." (Luke 23:9-12.) Poor Pilate thwarted in his effort, threw the responsibility of pronouncing sentence, either innocence or guilty upon Herod. Awed by the dignified silence of Jesus and intimidated by fear of losing his position by a damaging complaint to the Emperor, from the chief priests, elders and the people, like a craven coward he was, he seeks another way of escape. It was the custom on Passover occasions for the governor "to release unto the multitude one prisoner whom they would." (Matt. 27:15.) Pilate knew that the multitude had recently proclaimed Jesus as King. Now this opportunity to set the people against the religious authority, he seizes upon, hoping the multitude would demand the release of Jesus rather than that of Barabbas, a noted prisoner. "But also he is outwitted by the chief priests and the elders who persuaded the multitude that they should ask for Barabbas and destroy Jesus." (Matt. 27:20.) Pilate had overlooked the fickleness of the multitude. The expectations of the multitude who had hailed with such glorious acclaim Jesus as the Son of David, the King of Israel, had met with a sad disappointment in his failure to set up a temporal kingdom upon his arrival in the city. They were alienated from him by this failure to carry out their Messianic program and were pliable in the hands of the religious authorities.

During this terrible ordeal which Pilate had brought upon himself, there came a message from his wife, more disconcerting and terrifying

than the inexorable demands of priestly authority, and the clamor of the raging mob whose very breath was threatening a slaughter. "And while he was sitting on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." (Matt. 27:19.) But this appeal to the very conscience of Pilate did not call him to the brave purpose of vindicating the righteous demands of justice in clearing the innocent Galilean from the malignant charges of his enemies, who sought with diabolical hatred to destroy him. It is a remarkable fact that a woman, and she a heathen, should be the only human being, who had the courage to plead the cause of our Saviour during these dreadful hours, when his own disciples forsook him, and when the fanatical multitude cried out, "Crucify Him, Crucify Him!" (Schoff.) But what will Pilate do now? He had risked all upon the decision of the multitude and he lost all! He has been swept too far down the current to recover himself. He must pronounce the sentence of "Guilty" against Jesus. He can no longer stand the hostile pressure of the people. Foiled by the choice of Barabbas, a noted seditionist, and murderer, rather than Jesus, whose majestic silence, and lofty claim to Messianic royalty, in the face of the charges against him, and the complete collapse of the infernal plot, to destroy him, completely dismantles Pilate. In his helplessness, this moral weakling, surrendered his prerogative of judged to a howling mob. Inasmuch as the people had released Barabbas, he now calls upon them to pronounce the penalty upon Jesus.

"What then shall I do unto Jesus, who is called Christ? They all say, Let him be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly saying, Let him be crucified." (Matt. 27:22-23.) Poor Pilate he has played Jesus against Barabbas in a game of chance, and lost, lost all, in an effort to save himself. In craven cowardice, he yields to the inexorable and cruel demands, whose pentup passion, and prejudice swept down upon him, through the flood-gates which he himself had opened. The trial is over. He is driven by a sense of outraged justice to seek some escape from the guilt which pressed in upon him. His plight is pitiable and his conduct pathetic.

"So when Pilate saw that he prevailed nothing, but rather that a tumult was rising, he took water, and washed his hands before the multitude saying, I am innocent of the blood of this righteous man, see ye to it." (Matt. 27:24.) "Pilate washed his hands" but not his heart, and in delivering up Christ whom he pronounced innocent, he condemned himself." (Schoff.)

Adopting the Jewish custom (Deut. 21:6) of freeing himself from the guilt of this awful crime, he evoked the curse of the people upon themselves. "And all the people answered and said, His blood be upon us and our children." (Matt. 27:25.) "The history of the Jews for these eighteen hundred years, is a continued fulfillment of this dar-

ing and impious imprecation, this fearful legacy bequeathed by the murderers of Jesus, to their posterity. Yet for repenting and believing Jews, this curse into a blessing; the blood of Jesus which cleanseth from all sin, and speaketh better things than that of Abel, comes upon them as a cleansing and healing stream, and may yet come upon the whole race after the fulness of the Gentiles have been saved." Barabbas is released and Jesus scourged and delivered up to be crucified under the sanction of Roman law. Matt. 27:26.

PEOPLE'S COLUMN

I may be enthusiastic, but believe "The People's Column" for a while at least as was in The Record of January 29, can prove uplifting to some of us bench members. Many of us need to be moved to action. How would it do for me to ask how many plain members like me, who have never volunteered to conduct prayer meeting in his church and why?

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Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE RESPONSIBILITY FOR CONTINUING RETRENCHMENT?

UNLESS the Foreign Mission Board's receipts are INCREASED PROMPTLY, EVEN MORE DRASTIC retrenchments are inevitable.

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Hillman College Notes

Hillman declared a half holiday Tuesday in order to help Mississippi College celebrate their glorious victory in their campaign among the students for the Gymnasium. The boys came to Hillman in the afternoon and that it was a happy celebration goes without saying.

President M. P. L. Perry has gone to Cincinnati to attend the meeting of the American Association of Junior Colleges, of which Hillman is a member.

Each of the Literary societies conducts one chapel program every month. An interesting musical program was rendered by the Adelines on the morning of Wednesday the 18th.

The piano, voice, and expression pupils are to give a recital Monday night, February 23rd. The public is cordially invited.

Miss Mary Lee Mansfield, one of the Hillman girls, has done such fine work among the little folks, and has so won their affection that they have named the junior B. Y. P. U. the Mansfield Union.

The Y. W. A. under the efficient leadership of Mrs. E. R. Walton, is very much awake. The programs are helpful and instructive and there is enough variety to keep the members interested. A surprise social hour was substituted for the program last Tuesday, to the delight of all.

Miss Mamie Slaughter is conducting a mission study class composed of the Y. W. A. girls. The book which they are studying is called "Ming Kwang" and deals with mission work among the Chinese.

Mississippi Woman's College Notes

The drive for the endowment of Woman's College has begun. It is the biggest thing ever attempted for this great school and with such a spirit as Dr. Johnson leading, it will end in a glorious victory. He told the girls in chapel that he would gladly give his life for this and he rejoiced in the opportunity. It set all hearts aflame and each one determined to do all that she could. Dr. Johnson is out now firing the first guns and his girls are right behind him to do all that is in their power to get for their school what it should have. Plans are being formulated by the students that will enable each girl to have a part.

There will be a meeting of the pastors and laymen of South Mississippi at the college to formulate

plans for securing the endowment. A large gathering of the true and loyal friends of the college is expected to come and lend their aid to their great school in this time of need.

The Volunteer and Life Service Bands with their splendid group of sixty-five girls have tried to make their lives count for something while here in school for their Master who has called them into special service. There are different groups who have the different phases of work assigned them. In all this work the main object is to glorify Christ and speak for Him.

One group visits the hospitals and tries to cheer the sick rooms with flowers, books, and Christian literature. Through prayer and the reading of the Bible many hearts have been lifted to God and two have been led to accept Christ. There are two groups which go to the jails each week and have services and distribute tracts. Splendid reports have been made by them and two conversions have been reported from this work. Another group helps and gives programs among the negro churches. Another group visits in the community. In this work they look up the absentees of the Sunday School, visit the sick and distressed, try to enlist the inactive and bring all into a closer relationship with Christ. Over twenty-five have been enlisted through their efforts.

There are two street meetings conducted by the girls and many of the college girls take part in these. There are prospects of beginning another soon. Four organizations for children have been started and carried on in the local and near by churches. There is a wonderful spirit of consecration among the girls and the Lord is greatly blessing their efforts. Their motto is to attempt great things for God and expect great things of God.

When those M. W. C. girls come out on the basketball court it is time for their opponents to put on their scrapping togs. W. C. is proud of their team; they know how to play basketball too. There are two games scheduled with Millsaps co-eds and there will be some hard fighting done. One thing is sure, they will play a clean, square game and fight to win.

A timely lesson was brought to Woman's College girls and visitors by Miss Wilma Jones in her splendid recital of "The First Year". She says the first year of married life is hardest and therefore advises that all avoid it and get married the second. Her character portrayal

was fine and it was altogether a most enjoyable program.

The initial performance of the Glee Club at Wiggins was a great success. The program this year is one of the best ever put on. Next week they will give their program in D'Lo, Jackson, Clinton, Edwards, and Vicksburg. "Them girls is sure doin' our school proud".

—Madeline McCann.

Mississippi College

By Merrill D. Moore

Tuesday, January 17th, will be remembered for long years as a big day for Mississippi College. It was the day when the student body of Mississippi College put across the greatest financial project ever undertaken by the students and faculty of the institution, that of raising over \$18,000.00 toward the Gymnasium now being erected on the campus by the Former Students Association of the College.

It was a big day for the College because a big thing was done on that day. In the state-wide drive that was put on this week for the securing of the needed funds for the completion of the Gym, Hinds County was assigned a quota of \$20,000. Mississippi College was to raise half that amount. The work was planned by Mr. Robert Gandy, the Executive Secretary of the Former Students' Association, together with Rev. Bryan Simmons, who was in charge of the drive in Hinds County. Following messages to the student body by Dr. Provine, Ex-Governor Longino, Bryan Simmons, and Dr. B. W. Griffith, subscriptions to the Building Fund were taken by classes, resulting in every class going far beyond the quotas assigned each of them, and totalling, instead of \$10,000, the unexpected figure of \$18,000.

To show the spirit of the students as they tackled the huge task of raising this large subscription, every single student in Mississippi College, save one, subscribed to the Fund, pledging to pay their subscriptions within a three year period.

The Class of '26, the Junior Class, received the highest honors in the campaign. Mr. Gandy had announced that to the first class to report 100 per cent subscriptions to the Fund, would be dedicated one of the finest rooms in the new building. The Junior Class, within twenty-six minutes, had reported that every member of the class had made his subscription, and that \$3,699.00 had been subscribed. Their quota was only \$2,400.

The room will be on the second floor, the largest, nicest, best furnished room in the whole building. On the wall of the room will be placed a bronze tablet bearing the class name, the class numeral, the roll of the members of the class, and its well known motto, "All For Each and Each For All".

Each one of the other classes within a few minutes likewise had reported 100% subscriptions. The Senior Class subscribed \$4,500.00; the Sophomore Class, \$2,798.50; the Freshman Class, \$3,751.50; the Faculty, \$3,155.00.

This remarkable spirit, characteristic of Mississippi College students, and the fine response has shown the Former Students and friends of the college that they mean business.

The old Choctaw spirit prevailed everywhere on that day. Even the Faculty and the Board of Trustees knew that the students would want to celebrate on such an occasion, so they announced that there would be no class work that day.

A very interesting and creditable piece of work was done in connection with the drive, namely the publication of an extra edition of the Collegian commemorating the event. When it was known that the day had been such a complete victory, the Collegian Staff got their heads together, and working all day and all night, had the extra edition in the hands of the students before breakfast the next morning. The entire issue of eight pages was devoted to the Gymnasium Drive. Editor Carl Travis and his fine staff showed again that they have no peers in state collegiate journalism. It is interesting to note that of this paper, which already has the largest circulation of any college paper of the South, circulated 4,000 copies of this issue.

Miss Carpenter—"Translate 'rex fugit'."

Virginia—"The king flees."

Miss Carpenter—"You should use, 'has' in translating the perfect tense."

Virginia—"The king has flees."—Stephensonian.

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The Evangelist as an Artist in the Spiritual Studio of Life

B. Fay Mills tells of an incident in connection with the painting of the Christ by Muncakszy. The picture was being exhibited in a certain city—and one day when nobody else was in the room there came in a rude, rough, wicked sailor to see the wonderful painting. The fee-gatherer said he walked right up to the picture and stood for a moment as though he would merely glance at the canvas and then go away. But as he looked, he could not turn. His glance became a fixed gaze. Then he took off his cap and let it fall upon the floor. When a few moments more had slipped by he sat down upon a seat, and picking up the book which described the painting, he began to read; and with the passing of the seconds almost his eyes would shift from book to picture and from picture back to the book. And the lady who watched at the door said she saw him lift his hand to his eyes and wipe away the gathering tears. Still he sat—five, ten, fifteen, sixty minutes! Then he rose, and coming softly and reverently toward the door, he said to the woman who sat there: "Lady, I am rough and as wicked as sailors usually get to be. I have never believed in Christ; I have never used His name except in oaths. But I have a Christian mother back home begged me today before I went to—and that old mother of mine sea, to come here and look at the picture of the Christ. To oblige and please her I promised to come—and here I am! And, good lady, as I gazed upon that life-like painting—that form and that face—I thought that some man must have believed in the Christ it represents—believed in Him with all his soul—and I have come to believe in Him too."

Now, there is a striking sense in which all evangelists are artists—as really artists in the spiritual studio of life as was Muncakszy in his Hungarian studio—and wherever they go they exhibit in sermon, in illustration, in method—in all their work as evangelists—pictures which affect—and even effect—the spiritual lives of the people before whose mental gaze they hang them.

Every sermon is a picture—a word-painting of some great spiritual—or grace-truth. It may be based on Repentance, or Faith, or Regeneration, or the work of the Holy Spirit in His leadings to that change of heart and conduct which enables Him to re-create in the merits of the blood of Christ, or the Plan of Salvation in detail, or Reformation of life as one of the evidences of regeneration, or an endless Hell for the ungodly, or an everlasting Heaven for those who are in Christ Jesus, or some special phase of practical living.

But no matter what the subject, the sermon stands out as a picture.

The other day we were discussing evangelistic preachers. The party with whom I was talking said that the main difference between two evangelists—two men we both know very well—is that you remember the whole sermon of one of them—but that while the other man's sermon wonderfully impressed you while you were listening, yet you soon forgot what he said! And then he commended the latter man's style on the score that he could more easily return to the same field and preach again the same sermons. He added: "The man whose sermons stay with you evidently is a harder student than the other—but he can't succeed himself often in his revival work."

Personally, I think that an evangelistic sermon that passes from memory like a dream is wanting in the main thing—an abiding vision. All the great soul-winning Gospel-preachers from Paul to the present day, have preached that kind of sermons. They have not stressed alike the great truths of grace and facts of life, of course—but every one has been and now is a real artist in the spiritual studio of life.

When President Edwards preached his sermon on "The Sinner in the Hands of an Angry God", strong men caught hold of the pillars of the building, "lest", they said, "our feet slip and we drop into a Devil's hell." President Edwards' picture was so real that at least for the time being hell became an awful reality to the people who in mental vision looked at it.

Richard Baxter preached one sermon, word for word, multiplied hundreds of times, on "Turn or Burn." The people not only never tired as they heard it over and over again—but literally hundreds turned away from that impending burning and looked in saving faith unto the Savior.

We have all heard a few evangelistic sermons the visions of which we shall crary with us to Judgment. Well, these were real evangelistic sermons.

Nor am I making these comments in the spirit of a critic.

Evangelistic preaching is a specialty—and an evangelistic preacher is in the highest sense a specialist.

You remember what Paul later wrote to the Corinthians. He told them in his first letter to them that before he reached their city the first time he had his mind made up as to the kind of preaching he was going to do while in their midst. The picture of the crucified Christ was to be his specialty (I Cor. 2:2). Nor did he ever change the picture. In this as evangelistic preachers we ought to be like Paul.

Concerning a truly great preacher—a man now holding one of the strongest pastorates in the West, and who has given a great deal of his time to evangelism—one of his most ardent admirers said to me: "My only criticism of him is that he doesn't quite make the delivery." Then he explained. He said: "He is wonderful—and people hang on his messages as though entranced; but just when you think he is going

to get results, he invariably disappoints you."

Now, what's the trouble? Well, here it is: As an artist in the spiritual studio of life he is wonderful. But just when the crucified Christ needs to hang there before the people's mental vision as really as he hung on Calvary, this gifted word-painter throws some other scene upon the canvas. Usually it is some touching life-scene; or, often, a tender death-bed scene. Nor am I writing against such pictures. I believe in them—and in my weak way often use them. But if they supplant the picture of the crucified Christ, they only affect—and there is no abiding effect.

They say that when Leonarda da Vinci had finished his masterpiece—"The Last Supper"—he invited a friend to examine and criticize it. The friend was overwhelmed and exclaimed: "It is exquisite! That wine cup seems to stand out from the table as solid glittering silver!" Instantly seizing a brush the artist blotted out the cup, saying: "I meant that the figure of Christ should first and mainly attract the observer's eye: whatever diverts attention from Him must be expunged."

Let us as evangelistic preachers make this our motto—and then our pictures will result in salvations.

The Bulletin

The Brethren are sending in their names—not as many as I had hoped, however. But practically every mail adds to the list. Most of them state that they endorse the plan wholeheartedly, and that they had been intending from the very beginning to write me, etc. There are hundreds more who feel the same way about it.

The first issue will be about March

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15th. In the meantime I shall be mighty glad to have the names of all Pastors and other evangelistic workers for the first issue.

Don't Send Me Money

Several of the Brethren who have sent their names have enclosed money or checks. I don't want any money. I shall keep all the dimes which have been sent me for postage purposes—but the bills and checks I shall return to the senders. This is not a plan for making so much as a penny—but an attempt to so organize our evangelistic forces as to enable us to do the greatest evangelistic work possible throughout the state.

Frost Proof Cabbage Plants

Early Jersey, Charleston Wakefield, Flat Dutch, Succession, Copenhagen Market. Postpaid, 300—75c; 500—\$1.00; 1,000—\$1.50. F. o. b. Summerville, 1,000—\$1.00; 5,000—\$4.50; 10,000 up at 80c. Big Boston, Iceberg Lettuce, Bermuda Onion, same price. Satisfaction guaranteed.

D. F. JAMISON,
Summerville, South Carolina

School Desks,
Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards



Southern Desk Co., Hickory, N.C.

THIS BANK

Was founded in 1896. It has experienced a wonderful growth and is today Mississippi's largest bank. This growth we attribute largely to the loyalty of our friends, and the fact that we have made an honest effort to render faithful service.

We would welcome an opportunity to number you as a friend, and to serve you.

The Merchants Bank & Trust Co.

JACKSON, MISSISSIPPI

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

MISSISSIPPI COLLEGE

Founded in 1826

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ENROLLMENT OF 526 COLLEGE MEN PAST SESSION

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Clinton, Mississippi

COLLEGE COLUMN

M. S. C. W. News Notes

We are glad to welcome Ona Hendon back. She was called home on account of illness in her family.

Mary Phillips and Maureen Thomas were new members in the Sunday School. Our attendance is gradually climbing.

Many visitors were with us on last Sunday. Mrs. Walker of Hattiesburg was with us in Sunday School and also for one of our noon-day prayer meetings. We always cordially welcome the parents of our girls to any of our meetings.

Some of the college girls attended the Sunday School Training School at the First Baptist Church last week and studied the first Division of the S. S. Manual. This week the Bible part is being taught at the church.

From 5 to 6 each evening this week the B. Y. P. U. Manual is being offered to a group of girls. Much enthusiasm has been manifested in this particular course and several have joined the class who have not taken a study course previously this year.

Saturday night of this week two of the S. S. Classes will have a joint social with the Baraga S. S. Class of A. and M. The social committees are at work and everything points to a happy occasion.

At the meeting of the Life Service Band on Sunday Corinne Ballard and Martha McArthur led the discussions. There was a good attendance and a new feature was added to the program. From now on for the last fifteen minutes "Campus Problems" will be discussed; each time some special problem receiving attention.

The best meeting of our Membership Committee ever held was that one held on last Tuesday afternoon from 4 to 5 P. M. Every member of this committee was present—16 in all. A short devotional was given at the beginning of the meeting. This was followed by a discussion of "How To Get Back Absentees". Edna Wallace led this discussion and made some splendid suggestions. Each time now some member will conduct a discussion of this kind.

Bena Virden was the leader at a recent noon-day prayer meeting. Her subject was "Honoring Our Parents". She spoke to a large group of girls who appreciated the timely message. Other leaders have been Leila Massey, who led on Sunday, Margaret Meyers, Edna Wallace and the following have been giving us duets or solos daily: Elizabeth Whittington, Frances Love, Elizabeth Kennedy, Myrtle Smith, Ruby Gaines and Elizabeth Conn.

The B. S. U. will have two pages in the College Annual this year. This is the first year that it has been possible. On one page will appear pictures of members of the

Campus Council. On the other page will appear pictures of the three Organized Sunday School Classes.

Brother Franks was invited to conduct chapel exercises at the College on Monday. He spoke on choosing a life vocation, showing how young women were enlisting in definite Christian work. The students and faculty appreciated his message greatly.

The picture of Merrill D. Moore appeared on the College Chatter page of our Church Bulletin on last Sunday. Merrill has been selected as President of the State Student Baptist Conference for 1925, succeeding Carl Travil. This Conference will convene in Columbus next October.

We call attention to the advertisement of The Wicker Tours in another column of this issue of our paper. They have about a dozen different tours this year, including two to Palestine—one in spring and the other sailing in June, at the remarkably low price of \$595.00 up. Also a number of tours to Europe only. Rev. Bob Jones, the well known evangelist, will have charge of the religious program on the summer Christian Cruise to the Holy Land sailing June 23 while Dr. J. J. Wicker will be in charge of the business arrangements and lectures given on the cruise. For full information on all these tours write The Wicker Tours, Richmond, Virginia.

Mary's Little Lamb

Mary had a little lamb—
Her father shot it dead;
And now it goes to school with her
Between two hunks of bread.
—West Virginia Wesleyan Pharos.

"Nobody Told Me of Jesus"

Nobody told me of Jesus,
Nobody told me of Jesus;
So many I have met—but they
seemed to forget
To tell me the story of Jesus.

Would you care if some friend you
have met day by day,
Should never be told about Jesus?
Are you willing that He in the judgment
shall say,
"No one ever told me of Jesus?"

Then be silent no longer! but earnestly pray
For grace to the telling of Jesus,
So that no one can say on that great
judgment day,
"No one ever told me of Jesus."
—(Mrs. Frank A. Breck.)

This Hymn seems to express the thoughts of thousands in our home and foreign lands. Heartaches rise within us, bringing this one thing to each of our minds—How little I have done for Him, who died on the cross that I might be saved. My prayers are, that this cannot be said of us in the near future. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

—John Anderson,
Mayfield, Ky.

East Mississippi Department

By R. L. Breland

Blue Mountain

Having a daughter in the senior class in and having some conference with the officers of Blue Mountain College I spent some hours in that town last week. I found the college hard at work, between 300 and 400 of the finest girls in the world preparing for life's work. President Lowrey, "Mother" Berry and Manager White were cheerful and hopeful, and the whole faculty was in a smiling humor.

There was one shadow on the skies, and that was the fact that Dr. W. T. Lowrey had definitely decided to leave the presidency of the college at the close of this session. Every one was sad about this, but he is obstinate. He goes to the presidency of the Gulf Coast Military College at Gulfport, Miss. The continued ill health of his daughter is one of the controlling factors in his going.

The successor to Dr. Lowrey has not yet been selected by the Board of Trustees. There is a suggestion that the Board will probably offer the place to Dr. B. G. Lowrey, who is now a member of Congress. He was at one time at the head of this college for some fifteen years and his work was a great success.

Pastor W. R. Cooper had just closed a great meeting with Lowrey Memorial Baptist Church in which Dr. H. L. Martin did the preaching. There were more than sixty additions by baptism. Dr. Martin was well spoken of by all. Also Pastor Cooper is in high favor with his people, and as an evidence of this fact he will doubtless receive a substantial raise in salary soon.

The citizens of Blue Mountain had a mass meeting, Wednesday night in which resolutions of regret at the resignation of President W. T. Lowrey were unanimously adopted. The remarks of Mayor Graham, Dr. Buckhanon and others showed the high esteem in which Dr. Lowrey is held by all the people of the town.

Another treat in store while there was the Lyceum Lecture of Dr. C. M. Sanford of Illinois on the subject of vocational training, the importance of selecting a vocation. It was indeed fine, and should help those who heard him in selecting their life work. Wish every boy and girl in the state could hear this wonderful lecture.

A new \$100,000.00 Administration Building, \$200,000.00 added to the endowment and at least an increase of 100 girls to the student body of the college are the progressive things immediately in the minds of those in control. May they succeed.

Notes and Comments

The annual Bible Institute was held at Ecru last week. Some of the best talent of the state was on the program.

(Continued on page 15)

IN MEMORIAM

Mrs. Sarah Sledge

Mrs. Sarah Sledge fell to sleep on February 17th at the Old Ladies' Home, which had been her home since 1917. A sweet, lovable soul has gone back to the God who gave it. "Grandma" Sledge, as she was lovingly called by those who knew her and loved her best, had reached the ripe age of 92 years. Her cheerful disposition and gentle voice, always a voice of kindness, will be missed by her companions in the Home.

—Mrs. Gus McDaniel.

Obituary

Brother W. M. Henderson, born September 18th, 1837, died February 12th, 1925, who at the time of his death was a member of the First Baptist Church, Arlington, Texas. He was living at the time of his death with Mrs. J. H. Taylor, his daughter. He had been an active minister of the Henkle Creek Church for over 57 years since his ordination at 19 years old, and was one of the organization members. He was loved by all who knew him all over the country. He and his family were well known and loved by the writer and all the people that they came in contact with. Brother Henderson was a faithful supporter of Brother H. G. Savage, his pastor for over thirty years. He served many churches of Tishomingo Association during his long useful life. God be with all who loved him till we meet again, is our prayer.

W. G. Thompson,
C. Graham,
Committee.

Died

On February 2nd the spirit of H. T. Jackson, Sr., passed to its reward. Mr. Jackson was born in 1845 and served in Forrest's Cavalry in the Confederate Army for four years. He was a good soldier of the cross as well as a good fighter for his country. He died at his home ten miles north of Carrollton and his remains were buried in Mt. Pisgah Cemetery. He was a member of Mt. Pisgah Church for 45 years. Rev. Leroy Sellers, his pastor, conducted the funeral services and paid him a beautiful tribute. He leaves a wife and six children to mourn his loss. He was the father of H. T. Jackson of Grenada. We extend sympathy to the bereaved.

—W. E. Farr.

Mrs. R. P. Brown

This noble woman was born in Pontotoc County February 12, 1854; was baptized into the fellowship of Oak Hill Baptist Church at about 14 years of age; was married to Reuben P. Brown December 22, 1874, and quietly slept in Jesus in the evening of January 28, 1925.

She was the happy mother of seven children: Minnie, Jesse, Lula (Mrs. Dennis Fulton), Kate (Mrs. Ross Love), and Charlie. Each of these, save two who died early, became dependable Christian workers. Minnie has for several years been

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-W. E. Farr.

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the efficient instructor in primary Sunday School work under the auspices of our Mississippi Baptist State Mission Board.

Soon after their marriage her husband acquired the home in which he was boarding and to which he took her as a bride. In it they spent most of their lives. Last Christmas they celebrated their 50th marriage anniversary in it, and from it, according to her expressed desire, she went home to glory. How she loved that home! She sought to fashion it after the Divine pattern, heaven, for heaven is a "Home". In heaven God is supreme; in her home, her husband was head. In heaven angels, archangels, cherubims and seraphims yield loving and continuous obedience to God, the Father; in her home she walked beside her children and taught them both by precept and example to give loving obedience to father. In heaven love is the philosophy of all things and how well did Mr. and Mrs. Brown teach their children to love, really love one another. Whoever heard Reuben Brown tell one of his children, "You have got to do this", or his wife tell another, "You shall not do that"? For a child to know the parental desire was sufficient preparation to start immediately to gratify that desire. Ah, what the world is bleeding for today is not "more votes" but more homes fashioned with heaven as model!

How unremitting her care. Her husband repeatedly invited her to accompany him to "market", New York, but she declined, to stay with home and children. Her family physician, every inch a gentleman, joined her husband in urging her to go and offered to take the children to his own home where their doctor would be right with them. Yet she did not go. Trips were planned for her to attend the Southern Baptist Convention; but she never went. And it was not because she was defective either in face or carriage, she showed up well in a congregation of a thousand. Neither was it because she was overburdened with timidity. She moved in the throng with as much quiet, dignified self-possession as any woman among us. She accepted her home and her children as God given; her heart clasped them as with bands of steel, and never for one moment relinquished that clasp till the Father said, "It is enough child, come home." Then she laid down those cares quickly and went. How beautiful the sleeping face, as we looked upon it for the first time freed from care.

Her church going was phenomenal. Nothing but sickness kept her from Sunday School, her W. M. U. or her ladies' prayer meeting. During the twenty-five years of the writer's pastorate, a deal of the time the sidewalks were poor or the streets unlighted. But, however dark the night, or blinding the snow or fierce the wind, the little lantern of the Browns could be seen treading its way through the darkness to the midweek prayer meeting, and all the Browns following. She sang of her church from the heart:

"For her my tears shall fall,
For her my prayers ascend;

To her my cares and toils be given,
Till toils and cares shall end."

To speak of Mrs. Brown's services for others reminds me of the report of the widows of Jephtha to Peter as they stood weeping beside Tabitha's sleeping form, and "showed him the coats and garments she had made while with them." While others were quarantined away, she, with five others, nursed the writer's baby boy, suffering with scarlet fever, 73 days and nights. On meeting my friend, Oscar Knox, for the first time after the home going of Mrs. Knox, he said: "During the long tedious sickness of my wife, Mrs. Brown got into our home more times just at the time needed, and saw just the thing needed and did that needed thing with the most dispatch of any woman I ever saw. I never saw her match."

While managing a law case in far away Texas, Col. C. B. Mitchell was wired home to a sick child. He came the long journey alone, not knowing what he would find when he got home. Arriving at New Albany at midnight he secured a buggy and drove on over rough roads. Entering his home at some four o'clock, he found that Mrs. Brown had gotten the family off to sleep and with light turned low was sitting alone with his little sufferer. When he reached this point in telling his experience the Colonel's eyes swam and his throat choked to silence. Then pulling himself from under his throbbing emotions he exclaimed: "I ought not to have been surprised. I ought to have expected it, it was just like Mrs. Brown!"

She went to the lowly home of a sick negro woman, read the Bible and prayed with her. Her last earthly deed for anybody some three hours before she left us, was to tuck the child of a sick negro woman in bed comfortably. Dear reader, when we meet our Divine Redeemer we are going to wish we had done more for the negroes. "Inasmuch as ye did unto one of the least of these, my brethren, you did it unto me."

Three weeks before she went, knowing that two days later I'd reach Pontotoc on a night train, she had Miss Minnie to write me to come on up to the house, that they'd be awake and waiting for me. It had been eleven years since I was her pastor. Two summers ago I was telling of a gracious meeting that the Lord was giving us in a nearby church. Prostrated under a terrific stroke of sickness, with moistening eyes she said, "I've been praying for you, Brother Cooper. I prayed for you before the meeting began."

But the stories of these deeds of personal loving kindness could be multiplied indefinitely. She was my wife's young school teacher, and from those long ago days to life's close, she was a veritable mother both in counsel and physical helpfulness.

"I find as each succeeding year rolls round,
With ever quickening pace;
I miss anon some comrade dear,
Whose cordial kindly face

Has been a source of joy and cheer.
Which time cannot erase,
And no new friend that may appear
Can take the old one's place.

"But also, as the groups increase
Who thus have gone before,
To dwell where tribulations cease
On that celestial shore.
My own foreboding doubts decrease,
Because that many more
Will welcome me to perfect peace,
When my brief life is o'er.
Will you miss me when I'm gone?"

Yes, dear sister, every time we look at the vacant chair, or listen for the silenced voice, our hearts bleed afresh; but oh, the rapture of our joy as we think of you with the blood bought loved ones gone before, beholding with the Savior the glory which he had with the Father before the world was.

On the morning of January 30th with her three grandsons and three nephews, noble fellows, as pallbearers, we laid her body to rest, beneath a galaxy of flowers, rare, rich and profuse, in the Pontotoc city of the dead, till Jesus comes. How peaceful the slumber, how happy the waking!

—R. A. Cooper,
Bought Slave of Jesus Christ.

Mrs. W. Alston

Mrs. Eula T. Alston, wife of W. Alston, who lives near the Woman's College, died at an early hour this morning at the Methodist Hospital after a lingering illness.

Mrs. Alston was a consistent member of the Immanuel Baptist Church, was active in church work until forced to retire by continued illness. In addition to her religious interests, her chief happiness lay in making a pleasant and comfortable home for her husband and children.

Mrs. Alston was born in Oxford, Mississippi, forty-six years ago, being the daughter of Reuben T. and Sara Hall, old and prominent citizens of Lafayette County. She was educated at the Union Female College at Oxford, a school which did a great work for the young womanhood of the state.

She is survived by her husband, W. Alston; two sons, L. W. Alston of Bogalusa, and Robert of Hattiesburg; one daughter, Sara, a junior in the Woman's College; two sisters, Mrs. J. C. Vickers of Laurel and Mrs. F. L. Busby of D'Lo.

The funeral services were held in the Immanuel Baptist Church at 10 o'clock Tuesday morning, and the interment was in the Roseland cemetery.

(Continued from page 14)

Dr. Sanford said: "Any one is just as big as the thoughts he lives with. Tell me what you think and I will tell you how big you are." He said further, "Our thinking is controlled by our reading, therefore boys and girls should read only the very best literature."

I visited Heights Academy while in Blue Mountain. Prof. Brown is conducting one of the best boys' schools in the world up there on that high hill. It is said that he is a boy tamer as well as a superb

teacher. His good wife is a wonderful help and inspiration in the great work.

Sidney Calleth says in his great book, "All About the Bible": "We might as well put our shoulder to the burning wheel of the sun, and try to stop it in its flaming course, as attempt to stop the circulation of the Bible." Amen!

Though the skies are shadowed at the going of Dr. Lowrey from the presidency of Blue Mountain College, there is one star of unalloyed joy in the fact that Mrs. M. L. Berry, the "mother" of thousands of fine girls over the South, will remain with the school. She has been with this fine college since its beginning fifty years ago and "here let me live and die", is the desire of her dear heart. May her desire be gratified and may the dear Lord give her many useful years yet. Blessings on her.

LAUREL

The Baptist churches of Laurel and Jones County held a most successful Sunday School Teachers Training Courses this week closing Friday night the 13th. This is an annual event, having been started several years ago by our beloved State Secretary, Brother J. E. Byrd. The Baptists of the county now plan to carry the work on themselves, and so voted to have the school again next year at the same time. There was an average attendance for the week of 76, and most of these stood the examination. The teachers for the week were selected from the churches of Laurel and did noble work. Seven classes were taught. Brother Lightsey was with us and had charge of the books.

Friday night was examination night and after that everybody adjourned to the basement for a social. Two contests were selected and the candidates voted on as to their respective musical and humorous talents. In the Musical contest, Brother J. C. Parker, Sam Lindsey, W. H. Thompson and Horace Headrick were the winners. In the Humorous contest Brother M. J. Derrick, L. G. Gates, J. C. Parker and A. D. Peden were victorious. The crowd was entertained by these brethren, to the delight of all. Refreshments were served by the ladies of the Laurel W. M. U.'s. Tokens of appreciation and love were presented to the different teachers from the training school by Superintendent Sam Lindsey.

—Reporter.

LAUREL

Brother D. Curtis Hall, an evangelist singer, a graduate of Fort Worth School of Religious Music, is now in Laurel and can be had for meetings; he still has a few open dates. I can heartily recommend him and find him to be a good helper in a meeting.

—L. G. Gates.

(Continued from page 9)

iors Second Greenwood \$1.75; Seniors West Point \$4.25; Seniors Zion Hill \$2.00; Seniors Poplarville \$5.00; Cleveland \$6.00; Philadelphia \$3.00.

Wiggins Holds Study Course

The five B. Y. P. U.'s of the Wiggins church came together for their annual Study Course the third week in January. Many things came up to interrupt the work but that is always the case and so these B. Y. P. U.ers just let these other things go and came on to their work and the results were gratifying. Wiggins was among the first of our Mississippi churches to put on the General B. Y. P. U. Organization, with a Director and General Secretary. They say that the General organization has helped them to solve the B. Y. P. U. problem, and the reason is that the organization has a head in the B. Y. P. U. Director. Wiggins is a good church and doing a splendid work under the leadership of their efficient pastor, Brother Wilson.

Columbia Holds Training School

The Columbia B. Y. P. U.'s recently had their Training School and in connection had members of several nearby churches to attend the classes each evening. Each afternoon the teachers went to the Mississippi Industrial and Training School where five classes were taught, one for primarys, one for Juniors, one for Intermediates and two for Seniors. It was a good week and the results gratifying. The church loves their pastor, Brother Aliston and he with the help of Miss Jennie Watts, the church Secretary, is doing a great work with a new emphasis on the B. Y. P. U. work.

Study Course Week March 8-13.

We are sending you a poster this week and along with it a program of the State Convention meeting in Tupelo March 17-19. These two BIG B. Y. P. U. Activities for March. Make the best of them.

Chemistry Professor—"What can you tell me about nitrates?"

Student—"Well—er—they're a lot cheaper than day rates."—Illinois Wesleyan Argus.

CHURCHES RECEIVING AID FROM THE BOARD AND THE AMOUNT RECEIVED FROM EACH DURING JANUARY

Pastor	Church	Amount
W. B. Abel	Rolling Fork	\$10.00.
J. F. Bailey	Providence.	
L. G. Bassett	Agricola.	
J. A. Bell	Poplar Springs	\$6.50, Lottie Moon.
R. L. Breland	Coldwater.	
	Scobey	\$1.00.
	Mt. Sinai.	
Richard H. Campbell	Mt. Paran.	
C. T. Clark	Elm.	
W. L. Coggin	New Hope.	
J. H. Cothern	Mt. Zion.	
	Good Hope.	
	Greenville.	
A. J. Darling	Mt. Pisgah.	
R. A. Davis	Goodyear.	
M. J. Derrick	Laurel Wausau	\$6.00.

L. F. Dorroh	Mt. Comfort.
T. S. Entreklin	Siloam.
	Providence.
B. L. Gibson	Calvary.
	Pine Bluff.
	Macedonia.
Harvey Gray	Eupora.
G. I. Griffin	East Howard.
J. R. Gullett	Tupelo Second.
Golden-Field	J. O. Guntharp.
W. E. Hardy	Mt. Zion.
	Hickory Grove.
	New Hope.
	Mt. Manna.
W. B. Haynie	Pascagoula.
G. C. Hodge	Union Church
	\$3.00, Lottie Moon.
	Hamburg.
	Piedmont
	\$12.50.
	Bethesda.
D. A. Hogan	Pearce Creek.
H. C. Joyner	Yockanookany.
	Samaria-McAdams.
	Thomastown.
	Weir.
R. A. Kyle	Pilgrims Rest.
	Leggo.
	New Hope.
T. J. Latimer	Port Gibson
	\$5.00, Pattison.
A. J. Linton	Athens-Field.
C. E. Matthews	Dry Fork Union.
J. N. Miller	Woodville.
J. F. Mitchell	Vardaman.
S. L. Morris	Scooba.
	Wahalak.
	Binnsville.
S. P. Morris	Mt. Carmel.
W. W. Muirhead	Pine Forest.
	Centerville.
J. G. Murphy	Greenwood Second
	\$11.53.
	Greenwood Second
	\$2.05, Famine.
W. A. Murray	Napoleon.
	Logtown—S. S.
	\$30.55, Famine.
	Corinth.
J. E. McCraw	McDonald.
	Burnside.
W. M. McGehee	Grays Creek.
	Oak Hill.
	Horn Lake.
	Macedonia.
	New Prospect.
J. P. Neel	New Salem.
	N. Carrollton.
	Vaiden.
	Carrollton.
B. F. Odom	Kosciusko Second.
M. V. Owings	Gattman.
	Greenwood Springs.
	Quincy.
	Splunge.
R. B. Patterson	Catchings
	\$15.31, Anguilla.
S. H. Shepherd	Pope.
	Courtland.
	Tocowa.
L. B. Spencer	Oakland
	\$5.89, Famine.
J. F. Sullivan	Clara.
F. W. Tomberlin	Morris Hill.
J. T. Upton	Bourbon.
R. L. Vaughn	Wade.
	Bellefontaine.
T. J. Waldrup	Bethel.
H. M. Whitten	Fentress.
J. L. Williams	Philadelphia.

CHURCHES WHICH HAVE REPORTED ON THE 1925 PROGRAM DURING THE PAST TWO WEEKS

Church	Pastor
West	Rev. R. L. Breland
Hopewell	Rev. J. S. York

Church	Pastor
Plantersville	Rev. Charles Nelson
Richton	Rev. J. L. Low
Silver Springs	Rev. F. W. Gunn
Pine Forest	Rev. W. W. Muirhead
Jackson First	Dr. W. A. Hewitt
Salem	Rev. J. L. Vinson
Ebenezer	Rev. R. A. Cooper
Norfield	Rev. E. F. Haight
New Albany First	
	Rev. G. W. Duncan
Moss Point First	Rev. J. F. Brock
Potts Camp	Dr. G. C. Sandusky
Scotland	Rev. V. E. Boston
Good Hope	Rev. J. H. Cothern
Hattiesburg First	
	Dr. W. F. Yarborough
Money	Rev. Merrill D. Moore
Derma	Rev. J. M. Spikes
Yazoo City	Dr. Webb Brame
Handsboro	Rev. S. P. Powell
Saron	Rev. J. T. Ellis
Mt. Olive	Rev. A. S. Johnston
Big Level	Rev. J. M. Gibbs
Edna	Rev. V. C. Walker
Lexington	Rev. N. A. Edmonds
Houston	Rev. W. C. Stewart
Harmony	Rev. F. H. Miller
Macedonia	Rev. J. W. Kitchens
Montpelier	Rev. O. P. Breland
Double Springs	Rev. O. P. Breland
Center Grove	Rev. O. P. Breland
Maben	Rev. O. P. Breland
Sparta	Rev. O. P. Breland
Mt. Olivet	Rev. O. P. Breland
Oxford	Rev. Frank M. Purser
Quentin	Rev. C. H. Mize
Winona	Rev. V. E. Boston
Shubuta	Rev. C. M. Morris
Weir	Rev. H. C. Joyner
West Point	Rev. E. J. Caswell
Concord	Rev. D. W. Moulder
Ellisville	Rev. George F. Austin

Pilcher Pipe Organs for Churches

The experience of more than 100 years of pipe organ building, with which are combined the best ideas of today, gives artistic qualities and resources to Pilcher Pipe Organs that have won the approval of Organists and Committees in America and abroad.

HENRY PILCHER'S SONS
Mason St., Louisville, Ky.

Baptists Put to Test in 1925 Program

IN CARRYING FORWARD our general organized work through the 1925 Program, Southern Baptists are being put to the test upon the following points:

1. Our gratitude to God for his marvelous blessings upon every phase of our denominational work in recent years.
2. Our ability to work together at a great common Kingdom task.
3. Our Baptist position in preferring to carry on our task of world evangelization in our own way.
4. Our faith in our doctrines and our principles. Are we willing to match our faith with the funds needed to help make that faith known to those who have it not?
5. Our love and loyalty to our Lord. Are we willing to make our rightful contribution to the carrying out of Christ's Commission to preach the whole gospel to the whole world?

BELIEVING THAT SOUTHERN BAPTISTS love their doctrines, their Lord, and the Lord's work, as represented in our general causes, we are appealing to all our Baptist forces—pastors, laymen, women, young people, boys and girls,—to throw themselves unreservedly into the support of the 1925 Program in making the most liberal subscriptions and cash offerings through their own churches and enlisting their unenlisted neighboring churches in the task to the end that all our general missionary, educational and benevolent enterprises may be immediately and adequately provided for and the cause of Christ extended at home and around the world.

HEADQUARTERS COMMITTEE

Nashville, Tennessee